

A Further Study of the *Muktaka* of the *Mūlasarvāstivāda-vinaya*: A Table of Contents and Parallels*

KISHINO Ryōji

Introduction

Although the modern academic study of Indian Buddhism should be an objective process, it is not completely free from various forms of partiality. It is well known that scriptures and doctrine have been studied more than ritual materials and cultural artifacts.¹⁾ It is also known that textual materials are used almost exclusively as the primary sources for research, whereas the archaeological and art historical records receive considerably less attention.²⁾ Needless to say, such partiality is undesirable. There is no doubt that it limits a more fuller and richer, not to mention more accurate, understanding of Indian Buddhism.³⁾ The tendency to give priority to

* I wish to thank Profs. Honjō Yoshifumi (本庄良文), Onoda Shunzō (小野田俊藏), Yamagiwa Nobuyuki (山極伸之), and Mr. Tanaka You-Say (田中祐成) for many useful comments at my presentation based on this paper at Bukkyō University (November 28, 2015). I have greatly benefited from critical readings by Dr. Karen Maria Muldoon-Hules, Dr. Petra Kieffer-Pülz, and Prof. Shayne Clarke, which led to a significant improvement of this paper. I am indebted to Mr. Kadoya Warren for his careful check of the English. This acknowledgement, however, does not imply their entire approval or agreement. I alone remain responsible for any and all errors, inaccuracies, and inconsistencies. I would also like to express my gratitude to JSPS for providing financial support (Grant-in-Aid for JSPS Fellows 14J08294).

1) Silk (2004: 94).

2) Schopen (1991: 187–188, esp. n. 1).

3) It is repeatedly noted that such source partiality may have caused serious problems

textual sources is, of course, the precedent to which the scholars of Indian Buddhism adhere. As is well known, the academic research of Indian Buddhism was originally a subfield of Indology, which European scholars created in the latter half of the eighteenth century CE. They applied their traditional method of philological studies of classical Greek and Latin texts to classical Indian literature.⁴⁾ In short, the European tradition of philology had a great influence on the study of Indian Buddhism from the very beginning. There seem to be, however, other kinds of source partiality that cannot be overlooked even if we consider the origin of Buddhist Studies, at least in the field of *vinaya* research.

The *Vinaya* is one genre of Buddhist canonical texts.⁵⁾ It essentially consists of the rules governing monastic life regarding, for example, buildings, clothing, food, and rituals, the breaking of which usually results in punishment. It is generally thought that Buddhist monastic communities were governed by the *Vinaya* just as most of our societies are governed by law. Though the specific dates of the monasticism represented by the extant *vinaya* texts continues to be the subject of much scholarly debate,⁶⁾ they are often utilized as instrumental and informative sources for understanding Buddhist monasticism in early India.⁷⁾ Many *vinaya* texts, furthermore,

in our understanding of the historical development of Indian Buddhism, especially the emergence of what we commonly call “Mahāyāna Buddhism.” See, for convenience, Schopen (2004c); cf. Shimoda (2011: 38-47). Most recently, Mori (2015: esp. 141-169) also shows how difficult it is to recognize the propagation of the Avalokiteśvara-bodhisattva image cult in medieval Sri Lanka if we rely merely on literary sources.

4) Saigusa (1996 [1987]: 89-96).

5) Here I use the terms “canonical texts” relatively loosely, to refer to those texts that are not commentaries but transmitted as the genuine words of the Buddha. For a discussion of the Buddhist texts that we would call “canonical” in a strict sense, see Collins (1990: esp. 90-91); Norman (2006 [1997]: Ch. VIII, esp. 131-134).

6) On the difficulty in dating the extant *vinaya* texts, see, most recently, Clarke (2014: 18-21); S. Sasaki (2014: 43-44). Cf. Schopen (2008: 631): “Chronology is the bugbear of Indian studies ... Our *Vinaya* [= the *Mūlasarvāstivāda-vinaya*] sits most comfortably, as already indicated, in the early centuries of the Common Era.”

7) On the significant roles of the *vinaya* texts in the research of Indian Buddhism, see

include a large number of narrative stories, which mostly serve as frame-stories to outline how and why the monastic rules were established by the Buddha. *Vinaya* texts, therefore, are often used as resources by those who study Buddhist narrative literature.⁸⁾

The *Vinaya* is, like other genres of Indian Buddhist literature, preserved in at least three language groups: Indic such as Sanskrit and Pāli, Chinese translations, and Tibetan translations. In spite of this variety of sources, *vinaya* studies by modern scholars have long been centered on and derived from the *vinaya* texts extant in Pāli, i.e., the so-called “Pāli *Vinaya*.” Its comprehensive translation, for example, is easily accessible at least in English and Japanese, though the translations of the other *vinaya* texts are very limited.⁹⁾ Obviously, this trend has provided us with unbalanced information. It is already noted that several important issues dealt with in the *vinaya* texts may be overlooked or remain obscure when relying solely on the Pāli *Vinaya*.¹⁰⁾ Such unbalanced information is not, however, the only problem that results from focusing our research on the Pāli *Vinaya*. It has produced another, more fundamental, and thereby influential, problem: modern scholars tend to regard the Pāli *Vinaya* as being wholly representative of all *vinaya* texts, and use it as the basic, even “original,” model for the general structure and content of all *vinaya* literature.¹¹⁾

S. Sasaki (1999: 37–39).

8) Among others, the *Mūlasarvāstivāda-vinaya* has long served as an enormous repository of Buddhist narrative stories for research. For a concise overview of the history of research on narrative stories preserved in the *Mūlasarvāstivāda-vinaya*, see Yao (2011: 12–14).

9) For a bibliography of English translations of Chinese Buddhist texts including *vinaya* texts, see, for convenience, “Bibliography of Translations from the Chinese Buddhist Canon into Western Languages,” mbingenheimer.net/tools/bibls/transbibl.html (Last updated: 2016-02-20).

10) See, for example, Schopen (2007b: esp. 126–132); Clarke (2014: 165–166).

11) For an explicit statement affirming that the Pāli *Vinaya* may best retain the structure of the early *Vinaya*, see, among others, S. Sasaki (1999: 48).

The Pāli *Vinaya* is generally regarded as comprising three parts: the *Sutta-vibhaṅga*, the *Khandhaka*, and the *Parivāra*.¹²⁾ Though it is uncertain whether or not such a threefold division was well established in Indian Buddhist tradition, many modern scholars, as a result, share the common idea that “complete *vinaya* text” — like the Pāli *Vinaya* — should contain these and only these three parts, and all other *vinaya* texts should belong or be closely related to one of these three.¹³⁾ This idea is, of course, not completely groundless. Many of the extant *vinaya* texts have been identified as being similar or closely related to either the *Suttavibhaṅga* or the *Khandhaka*.¹⁴⁾ This is not the case, however, with the *Parivāra*. The similarities between the *Parivāra* and other *vinaya* texts have not been sufficiently verified.¹⁵⁾ Nevertheless, there are several *vinaya* texts that are assumed to be counterparts of the Pāli *Parivāra*,¹⁶⁾ simply because they do not correspond with the *Suttavibhaṅga* or the *Khandhaka*. To make matters worse, the *Parivāra* is generally thought to be an ancillary text added to the Pāli

12) Norman (1983: 18); von Hinüber (1996: 8); cf. Kieffer-Pülz (2015: 430).

13) The popularity of this idea may be best demonstrated by the comprehensive bibliography of *Vinaya* literature by Yuyama (1979), which has since been frequently referenced by many scholars. In the bibliography, most of the *vinaya* texts are systematically classified into these three categories: “*Vibhaṅga*,” “*Khandhaka*,” and “*Parivāra*.”

14) See, for example, Hirakawa (1960: 417–478; 591–629).

15) It was suggested that a series of question-and-answers between Upāli and the Buddha regarding *vinaya* issues included in the *Parivāra* was closely related to the *Youboli-wenfu-jing* 優波離問仏經 (T. 1466 [24]) in a series of papers in the 1970s by Dr. Valentina Stache-Rosen, but her suggestion turned out to be untenable; Matsumura (1990: 61–67). Note also that the Pāli version of the question-and-answers is remarkably different both in content and style from those preserved in other *vinaya* texts that are regarded as being closely related to the Sarvāstivādins, such as the *Shisong-lü* 十誦律 and the *Mūlasarvāstivāda-vinaya*; Kishino (2006a: 14–15, n. 32).

16) See, for example, Yuyama (1979: nos 1.19, 1.29, 1.39, 1.09): “Parivāra des Sarvāstivādavīnaya,” “Parivāra des Mūlasarvāstivādavīnaya,” “Parivāra des Dharmaguptakavīnaya,” “Parivāra des Vinaya einer unbekannten Schule”; Prebish (1994: 86): “This text (= the *Uttaragrantha* of the *Mūlasarvāstivāda-vinaya*) corresponds to the Pāli *Parivāra*.”

Vinaya tradition considerably later by a certain monk.¹⁷⁾ As a result, the *vinaya* texts that are thought to correspond to the *Parivāra* tend to be overlooked.

The *Muktaka*, the principal source for this paper, is one such *vinaya* text. Modern scholars have frequently regarded the *Muktaka* as a sort of appendix to a group of *vinaya* texts collectively referred to as “*Mūlasarvāstivāda-vinaya*.”¹⁸⁾ This is probably due to their common assumption that in principal all *vinaya* literature should be clearly divided into three parts, the third of which is subordinate, and that the *Muktaka* should be categorized into the third part within the *Mūlasarvāstivāda-vinaya*. As we will see, however, the *Muktaka* seems to be far from an appendix. Rather, it seems to be an integral part of the *Mūlasarvāstivāda-vinaya*. In fact, although this has become clearer through the work of a few leading scholars, it still has not been sufficiently recognized in wider circles. Nor has the content of the *Muktaka* been well exposed. In this paper, therefore, I will attempt to elucidate the significance and the content of the *Muktaka* in its entirety. There are, indeed, many perspectives that allow us to see the significance of the *Muktaka*, and it is true that a full translation of the text is the most straightforward way to show the content in detail. The discussion of all the perspectives and a translation of the full text, however, require many more pages than I am given here. In this paper, therefore, I will limit myself to demonstrating the content of the *Muktaka* as a whole through a table of contents, noting one of the important facts suggesting the significance of the *Muktaka* that have come to light by inspection of its contents.¹⁹⁾

17) Akanuma (1939: 432); Norman (1983: 26); von Hinüber (1996: 21).

18) Ueda (1976 [1934]: 179); Hirakawa (1960: 72); Prebish (1994: 105–106); S. Sasaki (2000: 75).

19) I am currently preparing an edition and a translation of the *Muktaka* in its entirety, which I hope to publish soon.

First, I will briefly survey a few of the previous studies that have pointed out several important facts regarding the textual position of the *Muktaka* in the *Mūlasarvāstivāda-vinaya* and note that they all hint at the canonicity of the *Muktaka*. Second, I will provide a table of contents of the *Muktaka*. Third, I will note that the *Muktaka* contains several textual parallels to other famous Buddhist literary works, and thereby suggest that the *Muktaka* shares an important characteristic — the preservation of parallels to other genres of Buddhist literature — with other major sections of the *Mūlasarvāstivāda-vinaya*, all of which are regarded with certainty as canonical texts.

1 Previous Studies

The modern academic term “*Mūlasarvāstivāda-vinaya*” is a general term. It designates not a single text but a group of texts. Modern scholars commonly regard the following three as the major components of the group: the *vinaya* corpus preserved in Yijing’s 義淨 (635–713) translations, the *vinaya* corpus preserved in Tibetan translations, and a relatively large amount of the Sanskrit manuscripts found near Gilgit in modern-day Pakistan.²⁰⁾ Though very little, if any, part of the *Muktaka* of the *Mūlasarvāstivāda-vinaya* has been found in the Sanskrit manuscripts,²¹⁾ it is preserved in its

20) S. Sasaki (1999: 248); Clarke (2004: 77).

21) In the so-called “Schøyen collection,” however, there seem to be an unknown number of damaged or tightly fused Indic manuscripts corresponding to the *Uttara-grantha*; Schopen (2004b: 161–162; 2005b: 303; 2008: 627, n. 13). The manuscripts might include any part of the *Muktaka*. In addition, Prof. Shayne Clarke informs me in personal communication that a few fragments in the Schøyen collection (SC 2381/56) that are identified as pieces of the *Genbenshuoyiqieyoubu-pinaiye-nituona-mudejia-shesong* 根本説一切有部毘奈耶尼陀那目得迦攝頌 (**Mūlasarvāstivāda-vinaya-nidāna-muktaka-uddāna-gāthā*) (T. 1456 [24]) seem to belong to the *Muktaka* part; cf. Clarke (2002: 59, ps).

entirety in both Yijing's 義淨 translation (no. 1452 [vol. 24], five fascicles [卷], 21 pages [435c2-455c2] in Taishō edition)²²⁾ and the Tibetan translation (no. 7 [Pa], 120 folios [141a7-201b7] in the Derge print).²³⁾ Even this simple fact was not known until recently. Yijing's 義淨 version is titled *mudejia* “目得迦,” which was taken for a transliteration of Sanskrit *Māṭṛkā*,²⁴⁾ and thought to be such.²⁵⁾ Furthermore, it was assumed, without any substantial evidence, that the *mudejia* 目得迦 was unique to Yijing's 義淨 corpus and not preserved in the Tibetan corpus.²⁶⁾ The Tibetan version, on the other hand, has long been ignored by modern scholars, since it is one of ten or so short texts embedded in the fourth major part of the Tibetan *Mūlasarvāstivāda-vinaya*, the “*Uttaragrantha*,” and is not immediately recognizable.²⁷⁾ Moreover, the *Uttaragrantha* in its entirety was naïvely assumed to be the counterpart of the Pāli *Parivāra*, and thereby has been studied less

22) The numbers of lines and columns of Taishō edition I provide in this paper are based on CBETA.

23) The text numbers I provide for the Derge print in this paper are based on Tōhoku Catalogue.

24) The prevalence of this incorrect reconstruction might be derived from Nanjō (1883: no. 1134): “*Vinaya-māṭṛkā-śāstra*”; cf. Clarke (2004: 87, n. 38). Lévi (1908: 102 [154]), for example, based on Nanjō's reference, refers to our text as “la Mūla-Sarvāstivāda-nikāya-māṭṛkā.” See below (3.1).

25) Though it is uncertain how Lévi understood what *vinaya* text corresponded with “*māṭṛkā*,” there seems to be no doubt that *vinaya* texts have come down to us that we may regard as the *Vinaya-māṭṛkā* collectively. According to Clarke (2004), they comprise, in principle, the enumeration and definition/explanation of judicial terms, and are preserved in at least these following four *vinaya* texts: the *Pinimu-jing* 毘尼母經 (T. 1463), the *Sapoduobu-pini-modeleqie* 薩婆多部毘尼摩得勒伽 (T. 1441), the *Shisong-lü* 十誦律 (T. 1435), and the *Uttaragrantha* of the *Mūlasarvāstivāda-vinaya*. The *Muktaka*, needless to say, does not include anything that we can call “*vinaya-māṭṛkā*.”

26) Hirakawa (1982: 12); Honjō (1987: 125, 131; 2014: 37). Modern Japanese scholars' disregard of the Tibetan version of the *Muktaka* might be due to the fact that it is not referred to in *Otani Kanjur Catalogue*, the comprehensive and detailed Tibetan Kanjur (Derge and Peking prints) and Chinese Tripitaka (Taishō edition) concordance.

27) For the ten or so short texts included in the *Uttaragrantha*, see Kishino (2006b: esp. 129).

than any other section. Thus, both Chinese and Tibetan versions of the *Muktaka*, and the relationship between them received almost no attention.

1.1 Extant in Yijing's 義淨 and Tibetan Versions

Gregory Schopen is, to my best knowledge, the first scholar who referred to a close relationship between the Tibetan *Uttaragrantha* and Yijing's 義淨 *Genbenshuoyiqieyoubu-nituona-mudejia* 根本說一切有部尼陀那目得迦 (T. 1452), and consequently hinted that the *Muktaka* may be extant and available to us in two versions. Schopen (1998: 160) notes that there are several passages about the monastic *stūpa* cult in the Tibetan *Uttaragrantha*. Furthermore, he points out that some of them are very close to the passages cited by Bareau (1962) from Yijing's 義淨 *Genbenshuoyiqieyoubu-nituona-mudejia* 根本說一切有部尼陀那目得迦 (T. 1452), and suggests that both comprise the same texts. In this paper, Schopen precisely notes the parallel characteristics between the Tibetan *Uttaragrantha* and the Yijing's 義淨 Chinese *Genbenshuoyiqieyoubu-nituona-mudejia* 根本說一切有部尼陀那目得迦 (T. 1452), but apparently did not notice that both include the text titled “*Muktaka*.”

Referencing Schopen's work, Shayne Clarke produced a breakthrough study of the *Muktaka* of the *Mūlasarvāstivāda-vinaya*. Clarke (2001) notes that the text titled “*rKyang pa*” embedded in the *Uttaragrantha* is more commonly referred to as “*Sil bu*” in the *Mūlasarvāstivāda-vinaya* tradition, and verifies that the Tibetan *Sil bu* is an attested translation of the Sanskrit “*Muktaka*.” He also notes that the correspondence between Tibetan “*Sil bu*” and Chinese *mudejia* “目得迦” is confirmed more than once in the lists of the sections (or contents) of the *Mūlasarvāstivāda-vinaya*.²⁸⁾ Furthermore, considering that both the Tibetan text named either *Sil bu* or *rKyang pa*

28) See also below (1.2).

and the Chinese text named *mudejia* 目得迦 are, just like many other *Mūlasarvāstivāda-vinaya* texts, systematically regulated by *uddāna*s, or verse summaries,²⁹⁾ he compares them and demonstrates that both texts have almost the same structure and set of topics. In addition, he demonstrates with reference to Late Middle Chinese pronunciation that Chin. *mudejia* cannot translate Skt. *Māṭṛkā* but rather is a transcription of Skt. *Muktaka*. In conclusion, he suggests that they seem to be two different versions of the same text, and therefore that *mudejia* 目得迦 should not be a transliteration of Skt. *Māṭṛkā*, but of *Muktaka*. I have confirmed that the *rKyang pa/Sil bu* and the *mudejia* 目得迦 in their entirety are very similar, which will be demonstrated in this paper.³⁰⁾ It is safe, therefore, to say that Clarke's conclusions leave no room for any further discussion: the *Muktaka* of the *Mūlasarvāstivāda-vinaya* is fully preserved at least in Yijing's 義淨 translation as *mudejia* 目得迦 and in Tibetan translation as *rKyang pa* or *Sil bu*. While Yijing's 義淨 version — transliterated as *mudejia* 目得迦 — has come down to us as an independent text,³¹⁾ the Tibetan version — translated as *Sil bu* or *rKyang pa* — is preserved in the fourth major text of the Tibetan *vinaya* corpus, the *Uttaragrantha*.

1.2 Possible Importance

There are several pieces of evidence that indicate the importance of the

29) It seems that the *Kathāvastu* and the *Māṭṛkā*, two other short texts included in the *Uttaragrantha*, are only two *Mūlasarvāstivāda-vinaya* texts that do not contain any *uddāna*; Clarke (2015: 79). Bu-ston also notes that no *uddāna* is found in the *Kathāvastu* in his 'Dul ba spyi'i nam par gzhag pa 'dul ba rin po che'i mdzes rgyan (L. Chandra, 48b3-4).

30) See the table of contents below.

31) The *Muktaka* has come down to us together with the *Nidāna* as one in Yijing's 義淨 translation, the *Genbenshuoyiqieyoubu-nituona-mudejia* 根本說一切有部尼陀那目得迦 (T. 1452). The first five fascicles (*juan* 卷) comprises the *Nidāna* and the last five comprise the *Muktaka*. The exact reason for this seems to be still uncertain; cf. Clarke (2001: 81).

Muktaka of the *Mūlasarvāstivāda-vinaya*. They fall into two categories: those found in the *Muktaka* and those found in other related texts. It is not unreasonable to say that the latter pieces have been fully identified. Clarke (2001: 91, n. 38; 2002: 52) notes that the *Vinayavibhaṅga* of the *Mūlasarvāstivāda-vinaya* and the *Vinayasamgraha* by *Viśeṣamitra (from no later than 7th century CE), which has been frequently regarded as a commentary of either *Prātimokṣa-sūtra* or *Vinaya-vibhaṅga* of the *Mūlasarvāstivāda-vinaya* by modern — especially Japanese — scholars,³²⁾ contain a similar table of sections (or contents) of the *Mūlasarvāstivāda-vinaya* that explicitly refers to the *Muktaka* in addition to other major sections.³³⁾ In addition, Schopen (2001: esp. 105) notes that a series of twenty-five *sūtras* dealing with monastic inheritance in the *Vinayasūtra* by Guṇaprabha (ca 5th–7th centuries CE) are sourced not only from the passages preserved in two major sections of the *Mūlasarvāstivāda-vinaya* (the *Cīvara-vastu* “Chapter on Clothes” and the *Kṣudraka-vastu* “Chapter on Miscellaneous Matters”), but also from those found in the *Uttaragrantha*, and thereby suggests that the *Uttaragrantha* had a significant place in Guṇaprabha’s understanding and representation of the *Mūlasarvāstivāda-vinaya*.³⁴⁾ In this paper, Schopen simply refers to the source as “the *Uttaragrantha*,” but does not specify which text.³⁵⁾ At the very least, however,

32) Sakaino (1932: 2); Hirakawa (1975: 14); K. Sasaki (1985: 168). Note, however, that the *Vinayasamgraha* is not based exclusively on the *Prātimokṣa-sūtra* and the *Vinaya-vibhaṅga*, but also on other sections, including the *Uttaragrantha* of the *Mūlasarvāstivāda-vinaya*; Schopen (2005b: 303, n. 17; 2012: 39); Kishino (2013: 41).

33) A very similar table of sections (or contents) appears in a few other locations of the Tibetan *Mūlasarvāstivāda-vinaya* and its colophon; Schopen (2001: 135, n. 7); Kishino (2013: 22, n. 72; 45, n. 26).

34) Schopen (2008: 627) further notes that Viśākhadeva’s *Vinayakārikā* (Derge 4123; T. 1459) was also based on the *Uttaragrantha* in the account of the technical issues of inheritance.

35) There are a total of fourteen *sūtras* that Schopen (2001) notes to be based on the *Uttaragrantha*. To be more specific, one *sūtra* is based on the *Upāli-paripṛcchā* and the other thirteen are all based on the *Nidāna*; there is no *sūtra* that is based on the

Schopen notes with certainty that one of the most renowned *vinaya* masters in medieval India regarded the *Uttaragrantha*, which contains the *Muktaka*, as an invaluable source.³⁶⁾

The facts noted by these previous studies seem to point to the same conclusion. They all seem to indicate that the *Muktaka* was regarded as an integral part of the *Mūlasarvāstivāda-vinaya* by its redactors and by medieval Indian *Vinaya* masters, such as *Viśeṣamitra and Guṇaprabha.³⁷⁾ That is

Muktaka. In later papers, however, Schopen notes that there are several *sūtras* in Guṇaprabha's *Vinayasūtra* that are based exactly on the passages preserved in the *Muktaka*; Schopen (2004a: 297; 2005a: 151–152, n. 114).

- 36) Guṇaprabha's high regard for the *Muktaka* may also be supported by the fact that the *Vinayasūtravṛtṭyabhidhāna-svavyākhyāna* (Derge 4119), which is said to be one of the auto-commentaries of the *Vinayasūtra*, quotes many passages from various sections of the *Mūlasarvāstivāda-vinaya*, including the *Muktaka*. See, for example, the *Vinayasūtravṛtṭy-abhidhāna-svavyākhyāna* (Bapat, P. V., & V. V. Gokhale, 59 ⇄ Derge 4119 *Shu* 56b2–3). It might be also noted that much the same is true of the works of other medieval *vinaya* masters, such as the *Vinayasūtraṭīkā* (Derge, 4120) by Dharmamitra (no later than 9th century CE), the *Āryamūlasarvāstivādiśrāmaṇerakārikā-vṛtṭi-Prabhāvatī* (Derge 4125) by Śākyaprabha (no earlier than 7th century CE), and the *Pratimokṣasūtraṭīkā-vinayasamuccaya* (Derge 4106) by *Vimalamitra (no earlier than 9th century CE). Many quotations from the *Muktaka* appear in these works. See, for example, Derge 4120 (301a6–7; 314a7), Derge 4125 (110b4–5), and Derge 4106 (*Pu* 159b5–6; 196b4). Note also that *Viśeṣamitra's *Vinayasamgraha* (Derge 4105; T. 1458) contains several close parallels to the *Muktaka*. The description of taking formal leave for forty days during the rain retreat (§ 1.3.3.1), a list of inedible items that may be taken only by unhealthy monks to improve their physical conditions (§ 1.10.2), and the enumeration of all the Thirteen-Necessary-Clothes (§ 3.1.1), for example, all of which are not found in other major sections of the *Mūlasarvāstivāda-vinaya*, fully appear in Viśeṣamitra's work (Derge 4106, 170b6–171b5 ⇄ T. 1458 [24] 565a2–14, Derge 4106, 181b7 ⇄ T. 1458 [24] 571a6–8, and Derge 4106, 142a5–6 ⇄ T. 1458 [24] 553a24–28, respectively). This seems to indicate that *Viśeṣamitra also counted the *Muktaka* as an integral source for his understanding of the *Mūlasarvāstivāda-vinaya*.

- 37) As Clarke (2001: 88–89) has previously pointed out, it may also be noteworthy that in his commentary on Vasubandhu's *Abhidharmakośa-bhāṣya*, Śamathadeva comments on the statement and the subsequent quotation about drinking liquor and explains that they are from the *Muktaka* of the *Mūlasarvāstivāda-vinaya*; cf. Honjō (2014: 555–556); Clarke (2015: 76). If accepted as historical truth, this explanation might suggest that Vasubandhu (*ca* 4th–5th centuries CE) as well as Śamathadeva (later than Vasubandhu; for the uncertain chronological position of Śamathadeva, see Honjō 1984b: 103–104) also regards the *Muktaka* as an important *vinaya* text of the *Mūlasarvāstivāda-*

to say, the *Muktaka* seems to have been transmitted as a canonical *vinaya* text in Indian Buddhist tradition. This may be proven more directly by another fact, as I noted previously, that the *Muktaka* is referred to as a component of the *Vinaya* in the account of the so-called “First Council” preserved in the *Kṣudrakavastu* of the *Mūlasarvāstivāda-vinaya*.³⁸⁾ Given that the account of the First Council lists the selected and authoritative texts, which we could call “canonical” in a technical sense, the reference made to the *Muktaka* clearly serves as further evidence of its canonicity.

Thus, the importance of the *Muktaka* of the *Mūlasarvāstivāda-vinaya* has been illuminated by evidence found outside the *Muktaka*. On the other hand, its importance may not be sufficiently confirmed by the contents of the *Muktaka* itself. It becomes clearer that the *Muktaka* contains many regulations for monks and nuns which provide us with interesting information about Buddhist practitioners’ daily lives and their religious activities, such as the Bodhisattva image cult,³⁹⁾ the monastic auction,⁴⁰⁾ and the monastic use of inscriptions.⁴¹⁾ While these regulations might suffice for the demonstration of the *Muktaka*’s importance, they make up only a portion of the text. There are many other authorizations and regulations promulgated by the Buddha in the *Muktaka* that are undoubtedly important and interesting for the study of Indian Buddhist monasticism but have yet to be explained in full. I will attempt, therefore, to show the regulations and authorizations by providing a table of contents of both Chinese and Tibetan versions of the *Muktaka* of the *Mūlasarvāstivāda-vinaya* in the following section.

vinaya.

38) Kishino (2013: 46–47).

39) Schopen (2005a: 133–136; 2005b: 301); cf. § 2.5.1 in the table of contents below.

40) Schopen (2005a: 136, esp. n. 114; 2012: 25–26); cf. §. 2.7.1 and § 2.10.2, respectively, in the table of contents below.

41) Schopen (2004a: 296–297); cf. § 1.4.1–§ 1.4.2 in the table of contents below.

2 Overview of the *Muktaka*: a Table of Contents

At first glance, the *Muktaka* of the *Mūlasarvāstivāda-vinaya* might appear to be an unusual text since it includes many series of question-and-answers regarding *vinaya* rules between Upāli (one of the Buddha's leading disciples known as the great *vinaya* holder) and the Buddha. Such frequent, even abrupt, appearances of the question-and-answers between them is, however, not rare with *vinaya* texts, especially with the *Mūlasarvāstivāda-vinaya*.⁴²⁾ Furthermore, the *Muktaka* contains, just like many other *vinaya* texts, a large number of narrative stories in which the Buddha establishes a series of regulations, grants several authorizations, and explains the proper procedures of the formal ecclesiastical acts for the first time. A cursory survey of this text alone, therefore, might suggest that the *Muktaka* is a typical *vinaya*

42) See, for example, the *Vinaya-vibhaṅga* (Derge 3 *Cha* 58a1-b2, 61b2-63b4 ≈ T. 1442 [23] 714c19-26, 715c1-716a21), the *Pravrajyā-vastu* (Eimer 1983: 182, 185-186, 190, 244-245, 308-309, 332-333), the *Bhaiṣajya-vastu* (Yao 2011: § 10.8.3, §10.8.4), the *Kāṭhina-vastu* (Matsumura 1996: § 17, §§ 23-25), the *Pravāraṇa-vastu* (Chung 1997: § 3.1, § 4.6, § 5.1.1, § 8.1, § 12.1.1), the *Śayanāsana-vastu* (Yamamoto 2007: § 42.1), the *Poṣadha-vastu* (Hu-von Hintüber 1994: § 51, §§ 59-60, § 63.1, § 68.1, § 69.1.a, § 75.1, § 76.1), and the *Kṣudraka-vastu* (Derge 6 *Tha* 52a3-b6, 56a1-5, 193b5-194a6, 202b5-7, 217a6-b1, 228a2-4, 252a4-5, 264a5-7 ≈ T. 1451 [24] 226a18-b12, 227b25-c1, 273a5-28, 275c9-12, 280b7-9, 284a7-10, 294a10-12, 297a28-29). It may also be noted that a series of question-and-answers between Upāli and the Buddha frequently appear in another *vinaya* text translated by Yijing 義淨 titled *Baiyi-jiemo* 百一羯磨 (**Ekottarakarmaṣataka*) "101 Formal Ecclesiastical Acts"; T. 1453 [24] 467b29-468c4, 469a10-b28, etc. This may suggest that Yijing's 義淨 **Ekottarakarmaṣataka* shares an important characteristic with other major texts of the *Mūlasarvāstivāda-vinaya*. Note also that such a frequent appearance of the series of question-and-answers is not found in the text preserved in Tibetan translation under what seems to be the same title: *Las brgya rtsa gcig pa* (**Ekottarakarmaṣataka*), which is, unlike Yijing's 義淨 version, attributed to Guṇaprabha in the Tibetan Buddhist tradition (Derge 4118). This may be taken as one of the significant discrepancies between these two **Ekottarakarmaṣatakas*, though they are frequently regarded as different versions of the same text by modern scholars — Hirakawa (1975: 15), for example. For a further discussion about the differences between the two texts, see Kishino (2013: 17-18).

text, rather than a sort of appendix.

As I mentioned above, both Chinese and Tibetan versions of the *Muktaka* structurally correspond well with each other: both appear to be clearly divided into four large groups of texts, each of which is further divided into ten smaller groups of texts. These apparent divisions are perceivable due to four *piṇḍoddānas* (collections of *uddānas*) and ten *uddānas* that intermittently appear within the texts. That is, each of the four large groups of texts begins with a *piṇḍoddāna*, and each of the ten small groups of texts begins with an *uddāna* in both Chinese and Tibetan versions of the *Muktaka*.⁴³⁾ According to these apparent divisions, we may be able to immediately view the *Muktaka* as being made up of four sections, each of which includes ten subsections. Based on this viewpoint, I have numbered the texts of the *Muktaka* from § 1.1 to § 4.10 in the table of contents below.

A Table of Contents of the *Muktaka* of the *Mūlasarvāstivāda-vinaya*

		Tibetan <i>Muktaka</i> (Derge 7 <i>Pa</i>)	Yijing's 義淨 <i>Muktaka</i> (T. 1451 [24])
	Greater <i>Piṇḍoddāna</i> (Summary of all <i>Piṇḍoddānas</i>)	141a7-	435c5-
§ 1	1st <i>Piṇḍoddāna</i> (Summary of § 1)	141b1-	435c8-
§ 1.1	1st <i>Uddāna</i> (Summary of § 1.1)	n/a	435c11-
§ 1.1.1	The regulation requiring that quarreling monks show reverence to one another	141b7-	436c17-437a7
§ 1.1.2	A partial parallel to the 51st story of the <i>Avadānaśataka</i> (the story of Kṛṣṇasarpa) and the regulations requiring that quarreling monks ask for pardon and forgive each other	142a6-	435c14-436b11& 436b12-c16
§ 1.1.3	Question-and-answer: The validity of an ordination in the case that the candidate rejects it in the middle of the ceremony	147a2-	437a7-
	Question-and-answer: How to determine the age of a candidate who is unsure of his own age	147a5-	437a11-
	Question-and-answer: The validity of an ordination in the case that a man is ordained through the formal acts for ordination of nuns	147a5-	437a18-

43) Apart from the four *piṇḍoddānas* and the forty *uddānas*, one larger *piṇḍoddāna* appears in the very beginning of the *Muktaka* that seems to summarize all four *piṇḍoddānas*; cf. Clarke (2015: 77).

	Question-and-answer: The validity of an ordination in the case that a woman is ordained through the formal acts for ordination of monks	147a7-	n/a
§ 1.2	2nd <i>Uddāna</i> (Summary of § 1.2)	147b4-	437a22-
§ 1.2.1	The prohibition against monks performing the <i>poṣadha</i> ceremony on a grass field on the outskirts of town	147b5-	437a25-
	The regulation regarding the <i>poṣadha</i> ceremony in the case that the monks are separated by the wall of a town, with half of them inside the town and the other half outside	148a2-	437b6-
	The prohibition against monks neglecting performing the <i>poṣadha</i> ceremony	148a4-	437b11-
	The authorizations for monks to perform a shortened version and a silent version of the <i>poṣadha</i> ceremony, as well as an enumeration of the actions that may be carried out just by a mental operation in silence	148a6-	437b17-
§ 1.2.2	The authorization for monks to confess their offenses in the presence of bandits	148b5-	437b28-
§ 1.2.3	The authorization for monks to recite the <i>prātimokṣa-sūtra</i> in the presence of bandits	149a5-	437c19-
§ 1.2.4	The authorization for monks to confess their offenses in the presence of the great king	149b4-	438a2-
§ 1.2.5	Question-and-answer: The validity of confessing one's offenses to others who have also committed offenses	150a6-	438a17-
§ 1.2.6	The authorization for the monks who have already deeply repented and the superior monks, such as seniors and those who are famous and of great fortune, to confess their <i>saṃghāvaśeṣa</i> offenses to a particular monk	150a7-	438a20-
§ 1.3	3rd <i>Uddāna</i> (Summary of § 1.3)	151a4-	438b15-
§ 1.3.1	The prohibition against monks assigning daily work to those who have comprehensive knowledge of the <i>vinaya</i> , the <i>sūtra</i> , or the <i>abhidharma</i>	151a5-	438b18-
§ 1.3.2	The authorization for monks to extend their period of formal leave up to 40 days during the rain retreat, as well as the proper procedure for the formal act of the extension	152b3-	438c14- (omitting the detailed description of the formal act)
§ 1.3.3.1	Question-and-answer: The validity of taking formal leave for anywhere between one and 40 days during the rain retreat	154a7-	439a19-
	Question-and-answer: The validity of taking formal leave for more than 40 days during the rain retreat	154b2-	439a22-
	Question-and-answer: The number of monks required to take formal leave during the rain retreat	154b3-	439a24
§ 1.3.3.2	Question-and-answer: The impurity of the meat of animals with impure hides	154b4-	n/a
§ 1.4	4th <i>Uddāna</i> (Summary of § 1.4)	154b6-	439a28-
§ 1.4.1	The regulation requiring that the monks write the name of King Bimbisāra on the furnishings donated by Ajātaśatru to the Community	154b6-	439b2-

§ 1.4.2	A close parallel to the 1227th <i>sūtra</i> of the Chinese * <i>Samyukta-āgama</i>	155a6-	n/a
	The regulation requiring that the monks write the name of King Prasenajit on the furnishings he donated to the Community	156b2-	n/a
§ 1.4.3	The prohibition against monks eating crow flesh	157a2-	439b21-
§ 1.5	5th <i>Uddāna</i> (Summary of § 1.5)	157a5-	439c11-
§ 1.5.1	The prohibition against monks eating dog flesh	157a6-	439c14-
§ 1.5.2	The prohibition against monks eating raptor flesh	157b5-	
§ 1.5.3	The prohibition against monks eating mule flesh	157b7-	439c28-
§ 1.5.4	The prohibition against monks eating fox flesh	158a6-	
§ 1.5.5	The prohibition against monks eating monkey flesh	158b1-	440a12-
§ 1.6	6th <i>Uddāna</i> (Summary of § 1.6)	158b7	440a25-
§ 1.6.1	The authorization for sick monks to administer an enema	158b7-	440a28-
	The authorization for sick monks to use a rigid pipe as long as it is not made of iron in order to administer an enema	159a3-	440b5-
§ 1.7	7th <i>Uddāna</i> (Summary of § 1.7)	159b1	440b10-
§ 1.7.1	The medicine that can be taken as the morning medicine, the seven days' medicine, or the whole life medicine	159b1-	440b13-
§ 1.7.2	The authorization for sick monks to eat fresh porridge (Tib. <i>thug pa</i> ; Chin. 粥)	159b4-	440b18-
§ 1.7.3	The authorization for sick monks to eat all kinds of porridge	159b6-	
§ 1.8	8th <i>Uddāna</i> (Summary of § 1.8)	160a2	440b24-
§ 1.8.1	The authorization for taking sugar with water at any time	160b3-	440b27-
	Upāli's question: the validity of taking sugar water as the seven days' medicine	160a4-	440c15-
	Upāli's question: the sign that denotes that sugar water has not changed in quality	160a5-	440c17-
§ 1.8.2	A short story of Ānanda, who worried whether he should accept an invitation to a meal offered by Anāthapiṇḍada since he had already accepted another invitation	n/a	440c18-
	An enumeration of the five activities, such as the acceptance of an invitation to a meal, that can be performed just by a mental operation, and the authorization for a monk who is invited for a meal by two different families to let another monk go to the second house in his place	160b4-	440c25-
	The authorization for a monk to accept invitations and attend as many meals as possible in the case of famine	160b7-	440c28-
	The authorization for a monk who is invited for a meal to attend it with other monks, and the regulations regarding how to do it	80b2-	441a4-
§ 1.9	9th <i>Uddāna</i> (Summary of § 1.9)	161a5-	441a10-
§ 1.9.1	The authorization for drinking cow's butter (Tib. <i>mar</i> ; Chin. 酥) as the seven days' medicine	161a6-	441a13-

§ 1.9.2	The authorization for drinking seed oil (Tib. 'bru mar; Chin. 油) as the seven days' medicine	161b3-	
§ 1.9.3	The authorization for sick monks to drink cow's butter, seed oil, or something else even after the seventh day has passed	161b6-	
§ 1.9.4	Upāli's question: The types of boxes that may be used to hold eye drops	162a5-	441a21-
	Upāli's question: The area formally designated as a kitchen (Tib. rung ba'i khang pa; Chin. 淨厨; Skt. *kalpika-śālā [cf. VS, Taisho Univ. 6.301])	161a6-	441a24-
§ 1.10	10th <i>Uddāna</i> (Summary of § 1.10)	162b1	441b2-
§ 1.10.1	The regulations for the substitution for alcohol and the prohibition against monks drinking alcohol	161b1-	441b5-
§ 1.10.2	The regulations for the inedible items (Tib. zas ngan pa; Chin. 異食) that monks can eat to improve their physical condition	162b6-	441b17-
§ 2	2nd <i>Pinḍoddāna</i> (Summary of § 2)	163a1-	441b23-
§ 2.1	1st <i>Uddāna</i> (Summary of § 2.1)	163a2-	441b26-
§ 2.1.1	The prohibition against monks moving the equipment provided to a specific <i>vihāra</i> , such as bedding and vessels, to another <i>vihāra</i> , and the regulation requiring that monks repay the donors of the items when the items are moved	163a3-	441b29-
§ 2.1.2	The prohibition against monks picking up clothes dropped by thieves, except when devout people recommend that they should be picked up	163b7-	441c23-
§ 2.1.3	The prohibition against monks taking cloth from a rubbish heap (Skt. <i>pāṃśukūṭika</i>) left at a cemetery that has a proprietor, except when devout people recommend they should be taken	164a7-	442a7-
§ 2.2	2nd <i>Uddāna</i> (Summary of § 2.2)	165a2-	441a21-
§ 2.2.1	The prohibition against monks taking enshrined objects, such as cloth, left in a shrine (Tib. lha khang; Chin. 天廟) that has a proprietor, except when they are told to do so	165a3-	442a24-
§ 2.2.2	The prohibitions against monks recommending other monks to offer their three sets of clothing to the Community, and against the Community accepting or dividing any or all of these sets of clothing offered from the monks	165b6-	442b20-
§ 2.3	3rd <i>Uddāna</i> (Summary of § 2.3)	166a3	442b29-
§ 2.3.1	The regulation regarding the distribution of the cloths donated to monks and nuns by a householder in the case where both the monks and the nuns had been invited to his house for a meal	n/a	442c3-
	The regulation regarding the distribution of the cloths donated to monks and nuns by a householder in the case where the monks had been invited to his house for a meal, and the nuns had later stopped by	166a3-	442c7-

§ 2.3.2	The regulation of sharing acquisitions among monks, nuns, male novices (Skt. <i>śrāmaṇeras</i>), female novices (Skt. <i>śrāmaṇerikās</i>), and probationers (Skt. <i>śikṣamāṇās</i>)	166a7-	442c17-
	The regulation of sharing acquisitions among those female novices and probationers who will be fully ordained	166b3-	
§ 2.4	4th <i>Uddāna</i> (Summary of § 2.4)	166b6-	442c25-
§ 2.4.1	The regulations of dividing acquisitions between monks and nuns in both cases that the number of monks is larger than the number of the nuns, and that the number of nuns is larger than the number of the monks	166b7-	442c28-
§ 2.4.2.1	A story of Rāhula, to whom sufficient food was not distributed	167a4-	443a8-
	The set of regulations regarding the order given by the Elder Monk to the other monks when they are to divide acquisitions	167b5-	443a25-
	A <i>Jātaka</i> of Śāriputra: a brahmin who vomited what he ate	167b7-168b1	443b2-23
§ 2.4.2.2	The <i>Avadāna</i> of Śrīgupta: his attempt on the Buddha's life	168b1-174a3	443b24-445b23
	The set of regulations regarding the manners of the Elder Monk and the other monks' when they eat meals prepared by householders	174a4-	445b17-
§ 2.4.3.1	The regulation regarding the son of a householder who takes over the task of building a <i>vihāra</i> from his dead father but wishes to build a smaller one	174a6-	445c2-
§ 2.4.3.2	The regulation regarding the son of a householder who takes over the task of building a <i>vihāra</i> from his dead father but wishes to build a larger one	174b2-	445c8-11
§ 2.4.3.3	The regulation regarding the son of a householder who takes over the task of building a <i>stūpa</i> (Tib. <i>mchod rten</i> ; Chin. 窣覩波) from his dead father but wishes to build a smaller one	174b5-	445c17-23
§ 2.4.3.4	The regulation regarding the son of a householder who takes over the task of building a <i>stūpa</i> from his dead father but wishes to build a larger one	175b7-	445c11-16
§ 2.4.3.5	The regulations for reconstructing or repairing a <i>stūpa</i> , an umbrella, a Buddha image, a picture of the Buddha, and Buddhist scriptures (Tib. <i>sangs rgyas kyi bka'i glegs bam</i> ; Chin. 佛經)	175a3-	445c23-
§ 2.5	5th <i>Uddāna</i> (Summary of § 2.5)	175a7-	446a1-
§ 2.5.1	The regulations regarding the one who carries an image of the One-Sitting-in-the-Shade-of-the-Jambu-Tree (i.e., the Bodhisattva) into a town during Buddhist festivals	175b1-	446a4-
	The regulation regarding the one who accepts donations at Buddhist festivals	175b3-	446a10-
	The regulation requiring that Elder monks look after those who are carrying the Bodhisattva image	175b4-	n/a
	The authorization for playing music when the image of the Bodhisattva comes into a town during Buddhist festivals	175b5-	446a14

A Further Study of the *Muktaka* of the *Mūlasarvāstivāda-vinaya*: A Table of Contents and Parallels

	Question-and-answer: The legality of monks playing music at Buddhist festivals	175b6-	446a14-
§ 2.6	6th <i>Uddāna</i> (Summary of § 2.6)	176a1	446a20-
§ 2.6.1	The regulations regarding the announcement of Buddhist festivals	176a1-	446a23-
	The authorization and instruction to appoint a monk as the One-in-Charge-of-Donations (the formal ecclesiastical act)	176a5-	446b7-
	The prohibition against nuns bringing a cart to Buddhist festivals to collect items donated at the festivals	176b5-	446b19-
	The regulation requiring that monks divide the donations equally among monks and nuns	n/a	446b27-
	The authorization and instruction to appoint a monk as the Distributor-of-Donations (the formal ecclesiastical act)	177a3-	n/a
§ 2.7	7th <i>Uddāna</i> (Summary of § 2.7)	177b1	446b29-
§ 2.7.1	The regulations regarding the monastic auction at which the clothes donated at Buddhist festivals are sold	177b1-	446c3-
§ 2.8	8th <i>Uddāna</i> (Summary of § 2.8)	178a1	446c22-
§ 2.8.1	The regulation regarding the number of stories of the buildings of monks and nuns	178a1-	446c25-
§ 2.8.2	The regulation regarding the bedding-and-seats belonging to the Community that have been removed by monks from a <i>vihāra</i> in the event of danger	178a4-	447a1-
§ 2.9	9th <i>Uddāna</i> (Summary of § 2.9)	178b3	447a15-
§ 2.9.1	The regulation regarding the sequential seating order of monks at Buddhist festivals	178b3-	447c11-
	The regulations regarding distributing food to monks at Buddhist festivals	178b7-	447a23-
§ 2.10	10th <i>Uddāna</i> (Summary of § 2.10)	173b4-	447b2-
§ 2.10.1	The regulation regarding the sequential order of eating food and drinking water in the case that a monk has a meal with a group of nuns at a householder's residence	179a3-	447b5-
§ 2.10.2	The restriction against monks deciding the price of the women donated by a householder	179b4-	447b25-
§ 3	3rd <i>Piṇḍoddāna</i> (Summary of § 3)	180a1-	447c5-
§ 3.1	1st <i>Uddāna</i> (Summary of § 3.1)	180a2	447c10-
§ 3.1.1	The authorization for monks to sell clothes, including the Thirteen-Necessary-Clothes, as well as the regulation requiring that monks do not wash or color the clothes that they wish to sell	180a2-	447c13-
	Question-and-answer: How to take formal possession of clothes as the Thirteen-Necessary-Clothes	180a5-	447c21-
	Question-and-answer: What to do with extra clothes	180b1-	447c29-
§ 3.2	2nd <i>Uddāna</i> (Summary of § 3.2)	180b4	448a11
§ 3.2.1	Question-and-answer: 12 types of monks whose refusal to accept a formal monastic resolution is invalid	180b4-	448a14-18

	Question-and-answer: Definition of the one who is foolish	180b6-	448a21-
	Question-and-answer: Definition of the one who is stupid	180b7-	448a22-
	Question-and-answer: Definition of the one who is not bright	181a1-	448a23-
	Question-and-answer: Definition of the one who is unskilled	181a2-	448a24
	Question-and-answer: Definition of the one who is shameless	181a3-	448a25-
	Question-and-answer: Definition of the one who is furious	181a4	448a26
	Question-and-answer: Definition of the one who has crossed over a boundary	181a4-	448a26-
	Question-and-answer: Definition of the one who has been expelled	181a5-	448a27-
	Question-and-answer: Definition of the one who speaks unsteady words	181a6-	448a28-
	Question-and-answer: Definition of the one who lacks dignity	181a7	448a29
	Question-and-answer: Definition of the one who does not live in proper ways	181a7-	448a29-
	Question-and-answer: Definition of the <i>pārājika</i> penitent (Skt. <i>śikṣā-dattaka</i>)	181b1	448b2
	Question-and-answer: The validity of the refusal to accept a formal monastic resolution by a monk who has lost his senses but later recovers them	n/a	448b3-5
	Question-and-answer: Three types of monks whose refusal to accept a formal monastic resolution is valid	181b2-	448a19-20
§ 3.3	3rd <i>Uddāna</i> (Summary of § 3.3)	181b3-	448b6-
§ 3.3.1	Question-and-answer: The validity of a monk's refusal to accept the formal monastic resolution appointing him to one of the twelve administrative positions	181b4-	448b9-
	Question-and-answer: The validity of ordinations performed by laypeople	181b6-	448b13-
§ 3.4	4th <i>Uddāna</i> (Summary of § 3.4)	181b7-	448b23-
§ 3.4.1	The prohibition against monks smearing fats on their feet from any of these five animals: elephant, horse, lion, tiger, and leopard	182a1-	448b26-
§ 3.4.2	The authorization for monks to let several kinds of laypeople, such as King Bimbisāra, hear the <i>prātimokṣa-sūtra</i>	182a7-	448c11-
§ 3.4.3	The authorization for all members of a community to eat porridge	182b5-	448c24-
	The authorization for monks to both accept the fields that contain many seeds and consume the resulting crops that are harvested	183a4-	449a9-
§ 3.5	5th <i>Uddāna</i> (Summary of § 3.5)	183a5-	449a14-
§ 3.5.1	Question-and-answer: The legality of a monk sitting on a carpet (Tib. <i>gding ba</i> ; Chin. 褥; cf. <i>Mvy.</i> [Sakaki] 8942: <i>gding ba</i> = <i>pratyāstarāṇa</i> , <i>niṣadana</i>) with a layman	183a6-	449a17-

	"Question-and-answer: The legality of a monk sitting on a mat or other furniture with a male novice, naked ascetic, eunuch (Skt. <i>pañḍaka</i>), epicene (Skt. <i>ṣaṇḍha</i>), defiler of nuns, patricide, matricide, arhanticide, one who caused the Tathāgata to bleed with evil intent, follower of other religious groups, one who has converted to other religious groups, interloper, one who is in communion elsewhere (Skt. <i>nānāsaṃvāsika</i>), or one who is not in communion (Skt. <i>asaṃvāsika</i>)	183a7-	449a19-22
	Question-and-answer: The legality of a monk sitting on a mat spread on a small platform (Tib. <i>stegs bu la stan bting ba</i> ; Chin. 枯床) with a layman ... up to ... one who is not in communion	183b3-	449a24-
	Question-and-answer: The legality of a <i>pārājika</i> penitent sitting on a mat with another <i>pārājika</i> penitent	183b4-	449a23-24
§ 3.6	6th <i>Uddāna</i> (Summary of § 3.6)	183b5-	449a29-
§ 3.6.1	The restriction against monks making other monks who are engaged in dyeing work stand up	183b6-	449n3-
§ 3.6.2	The authorization for monks to sit down in accordance with the principal of seniority at mealtime	184a1-	449b7-
	The restriction against monks making those monks who occupy seats at mealtime stand up	184a2-	449b9-
	Question-and-answer: Definition of the situation in which all seats are occupied at mealtime	184a3-	449b13-
	The restriction against monks ignoring the seating order determined by the principle of seniority	184a4-	449b15-
	The restriction against monks taking away the vessels that are being used to contain dyes	184a6-	449b19-
	The restriction against monks making all vessels appear as if they were being used to contain dyes	184b1-	449b24-
	The prohibition against cutting the hedges surrounding Anāthapiṇḍada's park	184b3-	449b29-
§ 3.6.3	The authorization for monks to take any wood or grass that is not part of a hedge to a kitchen house (Tib. <i>tshang</i> ; Chin. 僧厨), and to give the excess material to the Monk-Who-Is-in-Charge-of-New-Construction (Skt. <i>Navakarmika</i>)	184b4-	449c3-
	The restriction against monks using wood as fuel that may be suitable for building materials	184b5-	449c5-
§ 3.7	7th <i>Uddāna</i> (Summary of § 3.7)	184b6	449c9-
§ 3.7.1	The authorization for Anāthapiṇḍada to donate the Jetavana to the Community	184b6-	449c12-
	The regulations for what to do with the decorations for the trees in Jetavana	185a1-	449c14-
	The regulations for what to do with the decorations for monastic structures and buildings	185a2-	449c19-
§ 3.7.2	The restriction against monks making seated monks stand up by insisting on the principle of seniority	185a7-	449c28-

	The restriction against monks continuing to occupy seats even after they have finished what they have to do	185b2-	n/a
	The authorization for the monks who are promenading to reserve seats by placing their clothes or lap robes on them	185b3-	450a4-
§ 3.7.3	The regulation regarding traveling monks' manners when entering the <i>vihāra</i>	135b4-	450a7-
§ 3.8	8th <i>Uddāna</i> (Summary of § 3.8)	186a1	450a13-
§ 3.8.1	The restriction against monks keeping cutting utensils such as a razor (Tib. <i>spu gri</i> ; Chin. 剃刀; Skt. * <i>kṣura</i> ; cf. VS [Taisho Univ.] 1.163) even after they have finished using them	186a1-	450a16-
	The restriction against monks remaining inside a toilet after they have finished using it	186a4-	450a21-
§ 3.9	9th <i>Uddāna</i> (Summary of § 3.9)	186a5-	450a26-
§ 3.9.1	The authorization for Anāthapiṇḍada to hold the festival for the <i>stūpa</i> containing the Buddha's hair and nails	186a6-	n/a
	The authorization and instructions for Anāthapiṇḍada to adorn the <i>stūpa</i> containing the Buddha's hair and nails	n/a	450a29-
	The regulations regarding how to drink unclear water	186a7-	450b5-
§ 3.10	10th <i>Uddāna</i> (Summary of § 3.10)	186b7-	450b13-
§ 3.10.1.1	The authorization for monks to draw and use impure well water containing food fragments	187a1-	450b20-
	The authorization for monks to draw and use impure pond water containing oil	187a3-	450b25-
	The authorization for monks to drink impure pond water containing oil in the afternoon	187a5	n/a
	The authorization for monks to pour impure pond water containing oil into pots	187a5	n/a
§ 3.10.1.2	The authorization for monks traveling in a waterless place to drink water that is given by a householder through his vessel	187a5-	n/a
	The authorization for monks traveling in a waterless place to drink water from a water hole (Chin. 水輪所)	n/a	450b29-
	The authorization for monks traveling in a waterless place to pour the water that is given by a householder from his vessel into their pots	187a6-	450c5
	The authorization for monks traveling in a waterless place to drink water in the afternoon that is given by a householder through his vessel	187a7	450c4
	The authorization for traveling monks to drink water from a watering place among the rocks	187a7-	450c6-
	The authorization for traveling monks to pour water into their pots from a watering place among the rocks	187b1	450c8
	The authorization for traveling monks to drink water in the afternoon from a watering place among the rocks	187b1	450c7

A Further Study of the *Muktaka* of the *Mūlasarvāstivāda-vinaya*: A Table of Contents and Parallels

	The authorizations for traveling monks to drink water, pour water into pots, or drink water in the afternoon from a watering place among trees or from a leather bag	187b1-	n/a
	The authorizations for traveling monks to drink muddy water, pour it into pots, or drink it in the afternoon	n/a	450c8-
§ 3.10.1.3	The authorization for monks to drink water or other liquids that are poured directly into their bowls	187b2-	n/a
§ 3.10.2	The authorization for monks to wash themselves with yogurt (Tib. <i>zho'i chu</i> ; Chin. 酪漿; Skt. <i>*dadhimāṇḍa</i> ; cf. VS [Taisho Univ.] 8.245) or milk where there is no water	187b4-	450c15-
	The enumeration of five types of pots, and the authorization for monks to use the oil pot as a water jar	187b6-	450c18-
§ 3.10.3	The restriction against monks drinking water directly from a pot, and the authorization for monks to put a lid on a pot of water	188a1-	451a7-
	The regulations regarding types of lids	188a3-	451a10-
	The authorizations for monks to drink drops of water on leaves and trees, and to drink water directly from a pot in a deserted area only when they are in serious need of water	188a4-	451a12-
§ 3.10.4.1	The authorization for traveling monks to let accompanying novices carry travel provisions (Tib. <i>rgyags</i> ; Chin. 路糧; Skt. <i>*pātheya</i> ; cf. VS [Taisho Univ.] 2.1199) by cart	188a7-	451a24-
	The authorization for traveling monks to give travel provisions to accompanying novices	188b1-	n/a
	The restriction against traveling monks lifting or lowering the cart of travel provisions by themselves	188b2	n/a
	The authorizations for traveling monks to carry the cart of food by themselves when accompanying novices become tired, and to then eat the food	188b2-	451a29-
§ 3.10.4.2	The authorizations for traveling monks to take and eat the travel provisions for themselves	188b4-	451b4-
	The regulations for monks who cross a river with accompanying novices carrying the travel provisions, and the authorization for the monks to eat them after they have crossed the river	188b7-	451b11-
§ 3.10.4.3	The regulations regarding what to do with a bowl that seems to be cracked	189a3-	451b18-
	The regulation requiring that monks wash bowls to which remnants of leftover food are stuck up to three times	189a5-	451b20-
	The authorization for monks to drink soup from a cracked bowl in which oil is floating	189a6-	451b22-
§ 3.10.4.4	The regulation requiring that monks wash their hands and rinse their mouths before drinking a beverage	189a7-	450c25-
	The regulation regarding the item that should be used for rinsing the mouth	189b2	450c27-
	Question-and-answer: how to purify the mouth	189b2-	450c29-

§ 3.10.4.5	The regulations for monks to eat the alms to which additional alms are added while the monks are out	189a3-	n/a
	The regulations for monks to eat the alms that they saw being touched by a layman	189a6-	n/a
§ 3.10.4.6	The regulations for traveling monks to obtain food while traveling alone	190a1-	451c10-
§ 4	4th <i>Piṇḍoddāna</i> (Summary of § 4)	190a7-	451c26-
§ 4.1	1st <i>Uddāna</i> (Summary of § 4.1)	190b1-	451c29-
§ 4.1.1.1	The authorization for monks to lease out donated farmlands	190b2-	452a3-
	The authorization for monks to acquire a portion of the crops that have been harvested on the leased farmlands	190b5-	452a10-
	The regulations requiring that monks guard their portions of the crops	190b6-	452a12-
	The authorization for monks to help peasants transfer crops from a wagon	190b7-	452a16-
	The authorization for sick monks to ride on the wagon	191a2-	452a18-
	The authorization for monks to help peasants or donors unload crops from a boat	191a3-	452a21-
	The authorization for sick monks to ride in the boat	191a5-	452a23-
	The authorization for monks to help those who load or unload the crops	191a6-	452a26-
	The authorizations for monks to take the crops inside the <i>vihāra</i> by themselves when householders or novices are absent, and to then eat them	191b1-	452b2-
§ 4.1.1.2	The regulations for monks to heat meals by themselves when those responsible for the fire are absent	191b3-	452b7-
§ 4.1.2	The authorization for monks to eat the meals in the afternoon that were prepared beforehand by lay people and left out	191b6-	452b20-
	The authorization for monks to eat food that crows have touched with their beaks	192a1-	452b25-
	The authorization for monks to eat food in a bowl that crows touched with their beaks	192a2-	452b28-
	The authorization for monks to eat the food on which flies have landed	192a3-	452b29-
	The regulations for monks who move pots that may contain cooking oils, and the authorization for the monks to eat the oils in these pots”	192a6-	452c5-
	Question-and-answer: The types of food left behind that monks may eat	192b2-	452c10- (not a question-and-answer)
	Parallel to the Pāli <i>Dakkhiṇāvibhaṅga-sutta</i>	192b3-	n/a
§ 4.1.3	The authorization for monks to transfer the donations given for the sake of the Four <i>Caiyyas</i> (Tib: <i>mchod rten</i> ; Chin. 制底) when they are seriously in need	192b7-	452c13-

A Further Study of the *Muktaka* of the *Mūlasarvāstivāda-vinaya*: A Table of Contents and Parallels

	Question-and-answer: The legitimacy of the claims made by two monks who are quarreling	193a4-	452c21-
§ 4.2	2nd <i>uddāna</i> (Summary of § 4.2)	193a7-	452c27-
§ 4.2.1	Question-and-answers: The validity of a schism resulting from distribution of counting sticks (Skt. <i>śālakā</i>) led by one who is ineligible to be a monk	193a7-	453a1-
§ 4.3	3rd <i>uddāna</i> (Summary of § 4.3)	193b3-	453a7-
§ 4.3.1	The restriction against monks wearing the bedding-and-seats of the Community directly on their skin, as well as the regulation regarding how to properly wear them	193b5-	453a10-
	The restriction against monks standing in an open area in the rain while wearing the clothes of the Community	194a1-	453a14-
	The restriction against monks going to the kitchen (Tib. <i>tshang mang</i> ; Chin. 厨中; Skt. * <i>mahānasa</i> ; cf. VS [Taisho Univ.] 1.432) while wearing the bedding-and-seats of the Community	194a2-	453a17-
	The restriction against monks going to the toilet while wearing the bedding-and-seats of the Community	194a4-	453a20-
§ 4.3.2	The regulations regarding how to mend or reuse the bedding-and-seats of the Community	194a5-	453a22-
§ 4.4	4th <i>uddāna</i> (Summary of § 4.4)	194b1-	453a29-
§ 4.4.1	The restriction against monks taking the necessities provided to one <i>vihāra</i> to another <i>vihāra</i> , and the regulation requiring that the monks compensate for what they have taken away	194b2-	453b3-
§ 4.5	5th <i>uddāna</i> (Summary of § 4.5)	-	453b23-
§ 4.5.1	The regulations requiring that monks mark the property of the Community as well as those of the individual	195a3-	453b26-
§ 4.5.2	The regulations regarding carpets and the legs of chairs (?) (Tib. <i>khri'u rkang pa</i> ; Chin. 鍍脚大床; cf. <i>Mvy.</i> [Sakaki] 9044: Tib. <i>khri'u rkang rten</i> = Skt. <i>pratipādaka</i>) that contain patterns or designs	195b3-	453c11-
§ 4.5.3	The restriction against nuns leaving the rain retreat building without repairing it after they have done the rain retreat	196a1-	453c14-
§ 4.6	6th <i>uddāna</i> (Summary of § 4.6)	196a3	453c18-
§ 4.6.1	The authorization for monks to accept the flags and banners as donations that were used for a dead body in a recent funeral	196a3-	453c21-
	The authorizations for monks to return the flags and banners to the donor and accept them again when he returns them	196a5-	453c24-
§ 4.6.2	The regulations requiring that the Community repay the loan of a deceased monk who obtained it from a layman for the sake of the Community	196a7-	453c26-
§ 4.7	7th <i>uddāna</i> (Summary of § 4.7)	196b4	454a7-

§ 4.7.1	The regulations requiring that monks share sugar canes (Tib. <i>bu ram shing</i> ; Chin. 甘蔗; Skt. * <i>ikṣu</i> ; cf. <i>Mey.</i> [Sakaki] 5695) equally with novices	196b5-	454a10-
§ 4.7.2	The restriction against monks dividing four things among themselves as personal properties: the properties belonging to the <i>stīpa</i> , the properties belonging to the Universal Community, the medical expenses, and the daily food (Tib. <i>zas nar ma</i> ; Chin. 口腹之物)	197a4-	454a22-
§ 4.7.3	The restriction against monks distributing bedding-and-seats in the evening after stars have appeared in the sky	198a3-	454b4-
§ 4.8	8th <i>uddāna</i> (Summary of § 4.8)	198a7-	454b14-
§ 4.8.1	The regulations for monks to purify donated fruit with fire and eat and drink it	198b1-	454b17-
§ 4.8.2	The regulations for monks to build a fire	199a4-	454c9-
§ 4.8.3	The authorization for the Community and individual monks to accept lamp-wicks	199a6-	454c13-
§ 4.9	9th <i>uddāna</i> (Summary of § 4.9)	199b1	454c16-
§ 4.9.1	The restriction against resident monks receiving visiting monks they do not know and helping them recover from the fatigue of their journey	199b1-	454c19-
	The regulations requiring that resident monks pay visiting monks for their bowls and robes that the resident monks have carelessly let others take	199b3-	454c22-
§ 4.9.2	The regulations requiring that visiting monks pay resident monks for their bowls and robes that the visiting monks have carelessly let others take	200a1-	455a5-
§ 4.9.3	The authorization for monks to give their bowls and robes to specific monks through a middleman who knows a password, and the regulations regarding how to do it	200a5-	455a15-
§ 4.9.4	The regulations requiring that monks repay others for the necessities, such as bowls and robes, that they have carelessly dropped and lost into a river, forest, or pit"	200b2-	455a22-
§ 4.9.5	The regulation requiring that the Guardian Monk of the <i>vihāra</i> (Tib. <i>gtsug lag khang skyong</i> ; Chin. 守寺 (之) 人) repay for anything inside the <i>vihāra</i> that has been stolen due to his carelessness	200b5-	455a29-
§ 4.9.6	Question-and-answer: The robe size of the monk whose arms are too long or short for his body	201a2-	455b6-
§ 4.10	10th <i>uddāna</i> (Summary of § 4.10)	201a5-	455b10-
§ 4.10.1	The regulations requiring that monks keep spare under-and outer-garments	201a6-	455b13-
§ 4.10.2	The regulations requiring that monks clean their robes before wearing them	201b1-	455b16-
§ 4.10.3	The regulations regarding the food that monks have dropped out of their bowls while they are eating	201b2-	455b20-
	The authorization for monks to eat food covered with dust, with an explanation of five kinds of dust	201b4-	455b23-

Several points are immediately observable in the table above. We can see, first and foremost, that there is little, if any, discrepancy in content between the Chinese and the Tibetan versions of the *Muktaka* of the *Mūlasarvāstivāda-vinaya*. It is true that there are a few narrative stories that appear in one version but not in the other.⁴⁴⁾ Such stories, however, appear to have little effect on the overall regulations. That is to say, the version that omits some stories preserves the same regulations as the version that includes them. It is also true that there are at least fourteen cases in which certain regulations or authorizations are found in only one version.⁴⁵⁾ The number of such cases, however, is small. In some of the cases, moreover, similar regulations or authorizations are found in the other version.⁴⁶⁾ In addition, there is at most one significant difference between the two versions in the sequential order of the regulations and authorizations.⁴⁷⁾ It seems to be plausible, therefore, to conclude that the two versions correspond well in terms of both content and structure.

It is equally apparent that the *Muktaka* deals with a broad variety of topics through a series of question-and-answers between Upāli and the Buddha and a large number of regulations and authorizations promulgated by the Buddha. Many of them provide us with detailed information about interesting Buddhist practices in India — the Buddhist festivals (*mahas*) (§ 2.5.1– § 2.7.1; § 2.9.1; § 3.9.1),⁴⁸⁾ for example, which involve the Bodhisattva

44) e.g. § 1.1.2; § 1.4.2; § 1.8.2; § 4.1.2.

45) e.g. § 1.1.3; § 1.3.3.2; § 1.4.2; § 2.3.1; § 2.5.1; § 2.6.1; § 3.2.1; § 3.7.2; § 3.9.1; § 3.10.1.1; § 3.10.1.2; § 3.10.1.3; § 3.10.4.1; § 3.10.4.5.

46) e.g. § 1.4.1 and 1.4.2; § 2.3.1; § 2.6.1; § 3.9.1; § 3.10.1.1; § 3.10.1.2

47) § 3.10.4.4.

48) Recently, in 2014, Schopen published a long-awaited paper on Buddhist festivals, which was written for a symposium in 2003 and has since been circulated and referenced by many scholars. In that paper, Schopen does not directly cite the *Muktaka*, but comprehensively refers to important accounts about Buddhist festivals, especially those closely related to the Buddha's biography, found in various sections of the *Mūlasarvāstivāda-vinaya*.

image cult and the *stūpa* cult.⁴⁹⁾

Looking more closely at the above table, we may observe a few clues as to the characteristics of the *Muktaka*. The table includes, for example, a large number of authorizations made by the Buddha allowing exceptions to rules he himself previously established elsewhere,⁵⁰⁾ which may be a marked

49) In relation to the *stūpa* cult, the regulation found in § 3.9.1 of Yijing's 義淨 version might be worth noting, since it appears to refer to the visual arts of the story of the Buddha's life that we frequently see at famous Buddhist *stūpa* sites, such as Sāñcī (see, for example, Dehejia [1997: 51–61] for the *stūpa* decorations at Sāñcī); cf. Sugimoto (1984: 253). Both Tibetan and Yijing's 義淨 versions of § 3.9.1 concern the *stūpa* for the hair and nail clippings of the Buddha (Tib. *dbu skra'i mchod rten*; Chin. 如來髮爪窠觀波). The regulations established in the two versions, however, appear to be different. In the Tibetan version, Anāthapiṇḍada sought and was granted permission to celebrate a festival (Tib. *dus ston chen po*) for the *stūpa*. In Yijing's 義淨 version, on the other hand, the permission sought by and granted to Anāthapiṇḍada seems to be different as follows: 爾時給孤獨長者, 請世尊曰: “我於如來髮爪窠觀波處, 欲為莊嚴。若佛聽者, 我當營造。” 佛告長者: “隨意應作。” Here we see, although the wording is not completely clear, that Anāthapiṇḍada asked the Buddha to allow him to decorate (莊嚴) the place where the *stūpa* was built, and was authorized to do so as he liked (隨意應作). Because he was not sure how to do it (長者不知, 云何而作) he was told the following by the Buddha: 佛言: “始從觀史多天下生瞻部, 化導有情, 乃至涅槃, 本生聖跡, 隨意應作。” It is obvious that three of the well-known moments in the Buddha's biography are listed in the first part of his statement: his descent to Jambudvīpa (瞻部) from Tuṣṭita Heaven (觀史多天) i.e. his birth, his guidance for living beings (化導有情), and his *nirvāṇa* (涅槃), i.e. his death. The second phrase in the latter part of his statement “隨意應作” is also easy to understand, since it is, as we have just observed, a conventional expression that the Buddha used when making authorizations: “you may/must do [so] as you like.” The point of interest is the first phrase “本生聖跡,” which might be literally translated as “the holy traces of the current life [of the Buddha].” If we could take it as signifying the decorations for the *stūpa*, we may interpret the entire statement as follows: “The Blessed One said: ‘You must/may do as you like [in regard to the decoration of the *stūpa*] with holy traces of the current life [of the Buddha] which begins with his descent to Jambudvīpa from Tuṣṭita Heaven, and is followed by his guidance for living beings, and ends with *Nirvāṇa*.’” If this interpretation is on the right track, it may be possible to regard § 3.9.1 of Yijing's 義淨 version as serving as a textual warrant for displaying the Buddha's biography for the *stūpa* decoration.

50) Here I put forth a small sample: the fortnightly confession ceremony, or the *poṣadha*, is, for example, an important Buddhist ceremony that the Buddha ordered monks to observe. This ceremony is governed by several rules. In principle, all the monks within the same boundary (Skt. *śīmā*) must participate in it and recite all the *prātimokṣa* rules together (Hirakawa, 1993a, 71–73). Furthermore, the participants must be “pure (Skt *pariśuddhi*),” i.e. free from violations of *vinaya* rules. Those monks who have faults

characteristic of the *Muktaka*. It is, of course, desirable to identify these clues one by one and discuss them in detail. This would take, however, more space than I have here. In addition, such detailed discussions may not appeal to readers who do not have a technical interest in *vinaya* texts, and as a result, the source value of the *Muktaka* may remain insufficiently recognized by many who should pay attention to it.⁵¹⁾ Therefore, I will not go into detail, but instead note one simple observation that is significant to our current discussion and may attract a wide range of scholarly attention: the *Muktaka* preserves several parallels to other Buddhist literary works.

must qualify themselves for the ceremony by expiating their faults through confession to other pure monks just before the ceremony begins (Hirakawa, 1993a, 74). In addition, the recitation of the *prātimokṣa-sūtra* is, in general, forbidden in the presence of lay men (S. Sasaki, 1993, 1–5). In the *Muktaka*, however, the Buddha grants monks several exceptions to these rules, such as a shortened or even silent version of the ceremony (§ 1.2.1; cf. Kishino 2008, 242–243), recitations of the *prātimokṣa* rules in the presence of lay men (§ 1.2.3), and confession of offenses to impure monks (§ 1.2.5). Likewise, the rain retreat (Skt. *varṣā*) is also known as an important Buddhist event that the Buddha established for Buddhist monastics. They must congregate indoors during the rainy season. If something urgent arises during the rain retreat, they may take formal leave. The length of leave is limited to seven days by the Buddha in the *Varṣā-vastu* “Chapter on the Rain Retreat” of the *Mūlasarvāstivāda-vinaya* (Schopen 1997 [1992] 77). In the *Muktaka*, however, the Buddha allows monks to extend their leave up to forty days, and describes the proper procedure for the formal act of extension (§ 1.3.2; cf. Kishino 2008, 254, n. 21). Taking into consideration that the rain retreat normally lasted for about ninety days in total (Hirakawa, 1993b, 466–478), this allowance may be taken as a drastic exemption. Yet another seemingly drastic allowance is found in § 1.8.2. Buddhist monks were, in principle, prohibited from accepting invitations from householders for meals more than once a day, and this prohibition appears as *piyantika* rule 33 in the *Mūlasarvāstivāda-vinaya* corpus (Hirakawa 1994, 365–375). In § 1.8.2 of the *Muktaka*, however, the Buddha authorized monks to accept additional invitations for meals and go in person in times of famine or let others go in their place at any time. This may also be regarded as modifying the established rule.

51) Note that the *Nidāna* of the *Mūlasarvāstivāda-vinaya*, for example, has received little attention by those researchers who discuss the *Avadāna-śataka*, though it was repeatedly pointed out in *vinaya* studies — more than fifteen years ago — that the *Nidāna* includes full parallels to the 36th and 54th stories of the *Avadāna-śataka*. See the discussion below (3.1).

3 Parallels to other Buddhist Literary Works

One of the distinctive characteristics of the *Mūlasarvāstivāda-vinaya* is that it contains a large number of narrative stories, many of which closely parallel those found in other genres of Buddhist literature, such as the *Jātaka*, the *Avadāna*, or the *Sūtra* (i.e., the *Āgama* and the Pāli *Nikāya*).⁵²⁾ This important characteristic is observed in the *Muktaka*: it contains at least two parallels to the *Avadāna* (§ 1.1.2; §2.4.2.2) and two parallels to the *Sūtra* (§ 1.4.2; § 4.1.2).⁵³⁾

3.1 Parallels to the *Avadāna*

The first narrative parallel found in the *Muktaka* is to one story preserved in the *Avadāna-śataka*, an early compilation of 100 Buddhist narrative stories, which has attracted much scholarly attention, probably because it is available in Sanskrit, as well as Chinese and Tibetan translations (and modern translations).⁵⁴⁾ It is well known that this compilation includes many stories that are closely parallel to those preserved in the *Mūlasarvāstivāda-*

52) Gnoli (1977: xxii), for example, in his edition of the Gilgit manuscripts of a few of the *vastus* of the *Mūlasarvāstivāda-vinaya*, describes the characteristics straightforwardly: “This *vinaya* must have enjoyed a noticeable fortune also on account of its unusual literary qualities. *Jātakas*, *avadānas*, *vyākaraṇas*, *sūtras*, tales written in a style both plain and vivid, relieve the dry enumeration of the disciplinary duties, that [*sic.*] ruled the life of the Buddhist communities.” Cf. M. Muldoon-Hules (2011: 10-11).

53) It may also be noted that a large number of clichés that are known to be preserved in both the *Mūlasarvāstivāda-vinaya* and several *avadāna* compilations are found in the *Muktaka*. In § 1.1.2, for example, the following clichés appear: Salvation (Hiraoka 2002, no. 8A = Demoto 1998, no. 11), Rays of the Buddha’s Smile (Hiraoka 2002, no. 8D = Demoto 1998, no. 14), Deities’ Visit to the Buddha (Hiraoka 2002, no. 4A = Demoto 1998, no. 16), The Fruit of Stream-winner (Hiraoka 2002, no. 9C = Demoto 1998, no. 17), and A Cheer from the Stream-winner (Hiraoka 2002, no. 9D = Demoto 1998, no. 18).

54) For the history of research on the *Avadāna-śataka*, see, for convenience, Demoto (2006: esp. 207-215).

vinaya. Panglung (1981), for example, notes at least seven parallels in his broad survey of narrative stories found in the Tibetan *Mūlasarvāstivāda-vinaya*. Panglung's survey is, without doubt, of great importance in the research of the relationship between the *Mūlasarvāstivāda-vinaya* and other Buddhist narrative literary works. It is frequently referenced as a reliable and informative work and is sometimes described as “exhaustive” survey especially in Japanese scholars' works on Indian Buddhist narratives.⁵⁵⁾ It is not, however, by any means exhaustive. Schopen (2000: 136, n. 22; 2001: 141–142, n 21), for example, points out that Panglung does not refer to the fact that the 36th and 54th stories of the *Avadānaśataka* are fully preserved in the *Nidāna* of the *Mūlasarvāstivāda-vinaya*,⁵⁶⁾ and remarks that his work is “weak in citing parallels to the *Avadānaśataka*.” Yao (2011: 12–13) also points out that Panglung's research requires caution, since it does not refer to Chinese texts sufficiently, nor does it pay attention to the *sūtra* parallels that are void of narrative elements. The parallels that I will explain below are also overlooked by Panglung.

The *Muktaka* begins with a series of narrative stories about a quarrel between two monks (§ 1.1). One of the monks was so furious after being insulted by the other monk that he died with much hatred and was reborn as a venomous snake. The Buddha went to see the snake and gave him Buddhist teachings, one of which was expressed in verse. As a result, the snake produced a sincere, devout mind and was reborn in heaven in the end.⁵⁷⁾ The 51st story of the *Avadāna-śataka*, titled “Kṛṣṇasarpa” in Speyer's

55) e.g. Demoto (1998: 107–116); Yamagiwa (1999: 50); Okano (2004: s.v. *Sanghabhedavastu*).

56) See also Schopen (2005b: 303, n. 18). For the texts and translations of both stories found in the *Nidāna* of the *Mūlasarvāstivāda-vinaya*, see Kishino (2013: § 3.3.3 and § 3.7.1).

57) Unlike the Tibetan version, Yijing's 義淨 version somehow comprises two similar stories about a quarrel between two monks one of whom was reborn as a venomous snake (Story A: T. 1452 [24] 435c14–436b11; Story B: T. 1452 [24] 436b12–c16). The

Sanskrit edition and in Feer's French translation, is very similar.⁵⁸⁾ The main character is not a monk but a rich householder. He was very stingy and greedy for wealth. When he died, he was so concerned about his wealth that he was reborn as a venomous snake. The snake was so fierce that he killed many people. King Bimbisāra, therefore, requested the Buddha to reform him. The Buddha, having accepted the request, went to the forest where the snake lived and gave him the teachings, one of which was expressed in verse. Consequently, the snake produced a devout mind and was reborn in heaven.

There are several differences between the story in the *Muktaka* and the 51st story of the *Avadāna-śataka*. In the latter, the main character is not a monk but a layman. It is not hatred but greed that caused him to be reborn as a snake. It is King Bimbisāra, and not King Prasenajit, who came to see the Buddha give teachings to the snake.⁵⁹⁾ Both stories, however, have essentially the same narrative structure: a man was reborn as a poisonous snake due to his evil spirit, but was relieved from his pitiful destiny by listening to the Buddha's direct teachings and becoming a profoundly pious Buddhist. More importantly, the Buddha spoke identical verses in both stories.⁶⁰⁾ It seems plausible, therefore, to regard these two stories as

Buddha's teaching in verse with which the snake was deeply impressed appears neither in Story A nor in Story B. Instead, it partially appears in prose in Story A. (See n. 60 below).

58) *Avadāna-śataka* (Speyer, I, 289-294); Feer (1891: 198-201).

59) Neither King Bimbisāra nor King Prasenajit appears in Yijing's 義淨 version of the *Muktaka* (T. 1452 [24] 436b29-30).

60) The *Muktaka* (Derge 7 Pa 145a7-b1; it is not preserved in Yijing's 義淨 version):

<i>khyod ni byol song skye gnas gyur //</i>	<i>mi dal bar yang skyes gyur na //</i>
<i>don med par ni ci phyir du //</i>	<i>da ni ci zhig byar yod kyi //</i>
<i>rgyal ba thugs rje ldan mnga' la //</i>	<i>sems kyi legs par dad skyed dang //</i>
<i>byol song skye gnas 'dir spangs te //</i>	<i>de nas mtho ris 'gro bar 'gyur //</i>

Avadāna-śataka (Speyer, I, 291):

idāniṃ kiṃ karīṣyāmi tiryagyonigatasya te /
akṣaṇapratīpannasya kiṃ roḍiṣi nirarthakam //*
sādhū prasādyatāṃ cittāṃ mahākāruṇike jine /

parallel, though it remains uncertain which story is older or more ‘original.’⁶¹⁾

In regard to the second narrative parallel found in the *Muktaka*, little, if any, explanation is necessary, since it was already discussed by a prominent scholar more than 100 years ago. It is a narrative story about Śrīgupta’s attempt on the Buddha’s life. This story has come down to us in various sources; it is included in several famous compilations of Buddhist narratives, such as Kumāralāta’s *Kalpanāmaṇḍitikā* (2nd century CE), Haribhaṭṭa’s *Jātakamālā* (5th century CE), and Kṣemendra’s *Bodhisattvāvadāna-kalpalatā* (11th century CE), and is also extant as a single *sūtra* version in the Chinese and Tibetan translations.⁶²⁾ The *Muktaka* of the *Mūlasarvāstivāda-vinaya* also preserves a long version of the story (§ 2.4.2.2).

tīryagyonim virāgyeha tataḥ svargaṃ gamiṣyasi //

Cf. Feer (1891: 200):

Que ferai-je maintenant que tu es allé dans une matrice d’animal,
que tu est tombé dans une situation calamiteuse? Pourquoi pleures-tu, vraiment?
Bien! Crée dans ton esprit de bonnes dispositions pour le Jina à la grande
compassion.

Si tu rejettes ici les attachements (qui te valent) la matrice d’un animal, tu
arriveras ensuite au Svarga.

Cf. Yijing’s 義淨 *Muktaka* (T. 1452 [24] 435c29-436a2):

“賢首應知，諸行皆無常，諸法悉無我，寂靜涅槃樂。汝宜於我，起淨信心，由此功德，捨傍
生趣，生善道中。”

The 58th story of the *Avadānaśataka*, titled “*Mahiṣa*” in Speyer’s edition (I, 331–335) and Feer’s translation (224–225), also includes these verses. The narrative structure of “*Mahiṣa*,” however, is not similar to that of the story preserved in § 1.1.2 of the *Muktaka*.

61) There seem to be two possible and opposing ideas regarding the relationship between the *Avadāna-śataka* and the *Mūlasarvāstivāda-vinaya* — unlike in the case of the *Divyāvadāna* and the *Mūlasarvāstivāda-vinaya*. One idea is that the *Avadāna-śataka* is based on the *Mūlasarvāstivāda-vinaya*. The other is, on the contrary, that the *Mūlasarvāstivāda-vinaya* is based on the *Avadāna-śataka*. There are arguments and suggestive evidence to support both ideas, and therefore the relationship between these two texts has yet to be confirmed. See Schopen (2001: 102; 2014: 362) for the former idea, and Yamagiwa (1992) for the latter.

62) For the variety of textual sources of Śrīgupta’s story, see Akanuma (1931: s.v. *Sirigutta*); Lamotte (1944: 184–185, n. 4); Okumura (2000: 74); Yamasaki (2011: 70).

In his book of “Aśvaghōṣa’s *Sūtrālaṃkāra*,”⁶³⁾ Lévi (1908: 102–106 [154–158]) notes that a full version of Śrīgupta’s story is preserved in the *Genbenshuo-yiqieyoubu-mudejia* 根本説一切有部目得迦 which we now know to be Yijing’s 義淨 translation of the *Muktaka* of the *Mūlasarvāstivāda-vinaya*.⁶⁴⁾ At that time Lévi referred to it as the “*Mūla-Sarvāstivāda-nikāya-māṭṛkā*” and explains the outline of the story based on Yijing’s 義淨 version in detail. Lévi’s book is, of course, one of the seminal works on *avadāna* stories, and is frequently referenced, especially by those concerned with Indian Buddhist narratives. His reference to the Śrīgupta *avadāna* preserved in the *Muktaka* of the *Mūlasarvāstivāda-vinaya*, however, seems to have received insufficient attention. Panglung (1981: 209–210), for example, shows that there are seven parallels between the *Mūlasarvāstivāda-vinaya* and Kṣemendra’s *Bodhisattvāvadāna-kalpalatā* by providing a table of narrative stories found in both texts. He does not mention, however, the fact that Śrīgupta *avadāna* is found in both texts,⁶⁵⁾ although he references Lévi’s book. More recently, Yamasaki (2011: esp. 41–74), in his excellent dissertation on three stories in the *Bodhisattvāvadāna-kalpalatā*, gives a precise overview of the literary works and refers to all of the related scholarly works. When discussing the research history of the 8th story (Śrīgupta’s story), however, Yamasaki does

63) It seems that the text that Lévi assumed to be “Aśvaghōṣa’s *Sūtrālaṃkāra*” instead proved to be Kumāralāta’s *Kalpanāmaṇḍitikā*; Okano (2004: s.v. *kumārālata*); Yamasaki (2011: 179–180, n. 40). In relation to this issue, it should also be noted that Śamathadeva comments on the quotation from the 56th story of the *Dazhuangyanlun-jing* 大莊嚴論經 (T. 201) preserved in the *Abhidharmakośa-bhāṣya*, and refers to the quotation as originating from a work of Kumāralāta (Tib. *gZhon nu len*); Honjō (1983: esp. 16, n. 2); cf. Okano (2004: n. 20). This also supports the idea that the author of the text is not Aśvaghōṣa but Kumāralāta.

64) Nishimoto (1933: 13) also points out that Śrīgupta’s story is preserved in Yijing’s 義淨 version of the *Muktaka*, as well as the *Binaie* 鼻奈耶 and the *Shisong-lü* 十誦律. Okumura (2000: 74–75) compares the three versions of the story, and notes that the *Binaie* 鼻奈耶 and the *Shisong-lü* 十誦律 versions correspond remarkably well.

65) The table provided by Panglung is, once again, noted as incomplete by Schopen (2007a: 217, n. 52).

not mention Lévi's observation that it was preserved the *Muktaka*, though he refers to Lévi's book elsewhere in his dissertation.⁶⁶⁾

There seems to be no doubt that these two parallels to relatively well-known *avadānas* found in the *Muktaka* have been long ignored by many modern scholars. There may be several good reasons for this. One of the most plausible reasons may be that the Tibetan *Uttaragrantha*, the text including the *Muktaka* and so on, and the *Genbenshuoyiqieyoubu-nituonamudejia* 根本說一切有部尼陀那目得迦, the Chinese text comprising the *Nidāna* and the *Muktaka*, have received insufficient scholarly attention. Panglung (1981: xiii), once again, for example, refers to the *Uttaragrantha* as “*Anhang* (appendix),”⁶⁷⁾ and does not consider it at all in his survey of the *Mūlasarvāstivāda-vinaya*.⁶⁸⁾ Indifference toward the *Uttaragrantha* still appears to be common among many scholars, particularly those who focus on *avadānas*.⁶⁹⁾

66) Yamasaki (2011: 179–180, n. 40). It may also be noted that Straube (2009: 316–319) also pays little attention to Lévi's observation in his edition and translation of the 8th story of the *Bodhisattvāvadāna-kalpalatā*.

67) Cf. Kishino (2013: 25, n. 1).

68) Cf. Schopen (2001: 141–142, n. 21).

69) Demoto (2009), for example, does not mention the parallel preserved in the *Nidāna* of the *Mūlasarvāstivāda-vinaya* in her translation of the story of Maitrakanyaka of the *Avadāna-śataka*. Equally, Okano (2008: 99, n. 1) also disregards the *Nidāna* version and assumes that the story of Maitrakanyaka of Kṣemendra's *Bodhisattvāvadāna-kalpalatā* (the 92th) is sourced from the 36th story (the story of Maitrakanyaka) of the *Avadāna-śataka*. As Yamasaki (2011: 68) points out, however, Okano does not provide any evidence to support his assumption. Given that many studies suggest close relationships between Kṣemendra's *Bodhisattvāvadāna-kalpalatā* and the *Mūlasarvāstivāda-vinaya* (see Panglung 1981, esp. 209–210; cf. Schopen 2007a: 217, n. 52; Yamasaki 2011: 41–74), the possibility should be taken into account that Kṣemendra's version of the story of Maitrakanyaka is based on the *Nidāna* version. The same may be true of Straube's treatment of Śrīgupta's story in his translation of the *Bodhisattvāvadāna-kalpalatā* version. He does not refer to the *Muktaka* version, and concludes that Kṣemendra seems to have utilized the *Śrīgupta-sūtra* or a text closely similar to it for his compilation; Straube (2009: 319); cf. Yamasaki (2011: 70). Taking Lévi's observation into account, however, it may be more likely that Kṣemendra made use of the *Muktaka* version.

3.2 Parallels to *Sūtras*

Two parallels to the *sūtra* texts in the *Muktaka* are unmistakable. The first appears in § 1.4, where a regulation is established that requires that monks write the donor's name on the object donated to the Community of Monks.⁷⁰⁾ In the Tibetan version, this regulation is somehow established twice through two almost identical episodes. The main character of the first episode is the son of King Bimbisāra, King Ajātaśatru. He gave his father's furnishings (Tib. *mal gos*) to the Community of Monks, since they reminded him of his father, whom, as is widely known, he himself had killed.⁷¹⁾ This donation created a series of problems regarding ownership that were in need of a solution. The Buddha finally solved it by ordering that the monks write "This is a religious gift from King Bimbisāra" on the furnishings. Likewise, in the second episode, King Prasenajit gave his grandmother's furnishings to the Community of Monks, since they reminded him of his grandmother, for whom he had a deep affection. Just like in the Bimbisāra case, this donation also caused trouble regarding ownership, and in the end the Buddha ordered that the monks write "This is a religious gift of King Prasenajit" on the furnishings. Apart from the main characters (i.e., King Ajātaśatru and his father, and King Prasenajit and his grandmother), there is essentially no difference between the two episodes. These two, however, do not appear in succession; there is another short story in between them comprising King Prasenajit's speech to the Buddha about his deep grief at the loss of his grandmother and his appreciation of the Buddha's teaching. This short

70) For a summary of the narrative story that entails this regulation, see Clarke (2001: 87); Schopen (2004a: 296-297).

71) The story about Ajātaśatru killing his father and taking his father's throne seems to have been widely known not only in East Asia but also in India. It is noted that the story is commonly found in many Indian sources, including Buddhist *vinaya* texts. See, among others, Yamagiwa (1999); Radich (2011: 6-32). Note that both studies analyze many references to Ajātaśatru in detail that appear in the *Mūlasarvāstivāda-vinaya*, but neglect the episode preserved in the *Muktaka*.

story closely parallels to the 1227th *sūtra* of the Chinese **Samyukta-āgama* (*Za-ahan* 雜阿含), which is also known to correspond well with the *Ayyikā-sutta* in the Pāli *Samyutta-nikāya* (SN I 96-97).⁷²⁾

The second *sūtra* parallel is found at the end of § 4.1.2 of the Tibetan version of the *Muktaka*. On the whole, § 4.1.2 concerns dietary rules for monks. After a series of the Buddha's restrictions and authorizations regarding meals and food, his teaching about the varying amount of religious merit gained through donations to different types of recipients appears. A close parallel to this teaching is preserved in the *Dakkhiṇāvibhaṅga-sutta* included in the Pāli *Majjhima-nikāya* (MN III 255), which is known as a counterpart of the *Qutanmi-jīng* 瞿曇彌經 (**Gautamī-sūtra*) and the *fenbiebushi-jīng* 分別布施經 (**Vibhaṅga-dakṣiṇā-sūtra*) collected in the Chinese **Madhyama-āgama* (*Zhong-ahan* 中阿含).⁷³⁾

Both of these *sūtra* parallels are absent in Yijing's 義淨 version. It is uncertain what exactly this means. Taking, for example, the case into consideration where the close textual parallels to the *Fu-jīng* 福經 (**Puṇya-sūtra*) included in the Chinese **Madhyama-āgama* is preserved in both Tibetan and Chinese versions of the *Nidāna* of the *Mūlasarvāstivāda-vinaya*,⁷⁴⁾ it may not be advisable to jump to the conclusion that Yijing 義淨 intentionally omitted two *sūtra* parallels in the *Muktaka*. It might also be inadvisable to naïvely regard them as being “quoted” from the *sūtra* texts. Neither of the two parallels are accompanied by any explicit indication that they are quotations, such as *sūtra* titles. The contexts in which the *sūtra* parallels appear in the *Muktaka* also seem to indicate little, if anything,

72) Cf. Katayama (2011: 367-370).

73) Cf. Katayama (2002: 293-302, esp. 298-299); Katsumoto (2002: 504-512, esp. 509); Anālayo (2011: 810-819, esp. 817).

74) For the texts and a translation of the parallel version, see Kishino (2013: esp. 165-166, 361-362). Most recently, Chung (2014) refers to this parallel in his detailed comparison of the *Fu-jīng* 福經 with the Gilgit Sanskrit fragments of the *Ekot-tarikāgama*.

about whether or not the two parallels are sourced from the two *sūtras*. Given that only recently have attempts been made to comprehensively study the parallels between the *sūtra* texts and the *Mūlasarvāstivāda-vinaya*,⁷⁵⁾ and that there is at least one such parallel that may be easily explained by postulating that the *Mūlasarvāstivāda-vinaya* inspired the *sūtra* text,⁷⁶⁾ it might be prudent to avoid an immediate conclusion about the relationships of the two *sūtra* parallels found in the *Muktaka*.

Conclusions and Desiderata

In sum, I hope to have noted and demonstrated at least the following six points in this paper:

- The previous studies concerning the importance of the *Muktaka* of the *Mūlasarvāstivāda-vinaya* seem to suggest that it is a canonical *vinaya* text.
- The *Muktaka* is a typical *vinaya* text comprising a series of question-and-answers between Upāli and the Buddha and narrative stories in which the Buddha established various regulations and authorizations regarding Buddhist monastic life.

75) The challenging attempt was recently started by Yao Fumi. She wrote her dissertation in 2011 on the *Bhaiṣajya-vastu* “Chapter on Medicine” of the *Mūlasarvāstivāda-vinaya*, which is to some degree preserved in Sanskrit, to a more degree preserved in Yijing’s 義淨 translation, and fully preserved in the Tibetan translation, and has been long known as a voluminous chapter including a large number of parallels to other Buddhist literary works. In her dissertation, she comprehensively elucidates the parallels to *sūtra* texts that appear in these three versions. According to her, there are at least forty identified parallels in the *Bhaiṣajya-vastu*. Yao’s research has made substantial progress in our knowledge about the parallels to the *sūtra* texts in the *Mūlasarvāstivāda-vinaya*. This knowledge is, however, limited to the *Bhaiṣajya-vastu*. We do not yet know very much about the *sūtra* parallels in many other sections of the *Mūlasarvāstivāda-vinaya*.

76) Schopen (2004b: esp. 175–176).

- Both Chinese and Tibetan versions of the *Muktaka* correspond well with each other, not only in structure but also in content.
- The *Muktaka* deals with a wide variety of issues, many of which concern interesting Buddhist monastic practices in India — Buddhist festivals, for example.
- The *Muktaka* includes a large number of the Buddha’s authorizations that may be taken as exemptions to already established rules.
- The *Muktaka* preserves textual parallels to *avadāna* and *sūtra* collections, which indicates that it shares one of the well-known characteristics of the canonical *Mūlasarvāstivāda-vinaya*.

Taking these six points into consideration, there appears to be no doubt that the *Muktaka* of the *Mūlasarvāstivāda-vinaya* deserves a broader range of scholarly attention as a probable canonical *vinaya* text. There are, however, several important issues regarding the *Muktaka* that have yet to be resolved. Lastly, I will mention three of these issues to guide further research.

First, the precise meaning of the title “*Muktaka*” may need to be clarified. It is uncertain what the Sanskrit word “*Muktaka*” used for our *vinaya* text means,⁷⁷⁾ though it is most likely a derivative of the root \sqrt{muc} .⁷⁸⁾ It is not referred to as a Buddhist term in major Sanskrit dictionaries, such

77) It is also still uncertain why the atypical rendering “*rkyang pa*” was chosen as an equivalent of Sanskrit “*Muktaka*” by Tibetan translators. We know at least four Tibetan translations of the title *Muktaka*: *rKyang pa*, *Mos pa* (cf. Kishino 2013: 47, n. 28), *Mu tig* (cf. Clarke 2001: 88–89; Honjō 2014: 37), and *Sil bu*. The last three are attested translations of derivatives of Sanskrit \sqrt{muc} . It seems to be difficult, however, to confirm a close translational relationship between Tib. *rkyang pa* and Skt. *Muktaka* in Buddhist texts; Clarke (2001: 107, n. 53). If we may extend the definition “single” and “only” — which are commonly given for Tib. *rkyang pa* by various Tibetan dictionaries, such as *Bod rgya tshig mdzod chen mo* (*zanghan-dacidian* 藏漢大辭典) and Jäschke — to include “detached” and “independent” which are commonly given for Skt. *Muktaka* (see n. 79 below), we might observe a semantic correspondence between Tib. *rkyang pa* and Skt. *Muktaka*.

78) Clarke (2001: 106, n. 53).

as Apte, *Bonwa*, Edgerton, LCTSD, Monier-Williams, Negi, and PW.⁷⁹⁾ There are, however, a few Buddhist sources that mention it. Among others, Vasubandhu's *Abhidharmakośa-bhāṣya* is undoubtedly the best known text, and might possibly be the most germane to our discussion.⁸⁰⁾ It is well known that Vasubandhu cites many passages from various *āgama* sources in that work.⁸¹⁾ In one of the citations, he states that it is from a "*Muktaka-sūtra*."⁸²⁾ In his commentary of *Abhidharmakośa-bhāṣya*, Yaśomitra notes that the *muktaka-sūtra* is the *sūtra* that was left out from all of the *Āgama* collections.⁸³⁾ If it is possible to apply these observations to the title of our *vinaya*

79) The Sanskrit word "*muktaka*" is, of course, referred to in these dictionaries not as a specifically Buddhist word; e.g. Monier-Williams (s.v. *muktaka*): "detached, separate, independent." It is also widely known to be used as a *kāvya* term to signify an independent stanza or a single stanza poem; cf. Boccali (1999: esp. 259-266). In Pāli Buddhist texts, the word "*muttaka*," undoubtedly equivalent to Sanskrit "*muktaka*," seems to appear more frequently. The term *pāḷi-muttaka*, for example, is noted by von Hinüber (1996: 108) as signifying "detached from the canon" in Buddhaghosa's *vinaya* commentary, the *Samantapāsādikā*. There is, furthermore, a *vinaya* compendium titled *Pāḷimuttakavinayavinicchayaśaṅgaha* (12th century CE) available to us; Clarke (2001: 99, n. 7). According to von Hinüber (1996: 108, n. 390; 158), the phrase *pāḷi-muttaka* in this title "has been used in a different sense," and should mean "independent from the arrangement of the canonical texts." Most recently, Kieffer-Pülz (forthcoming: 10-17) refers to the text as "Digest of *vinaya* rulings independent of the canonical text," and provides a brief overview. Since I have not yet read this Pāli *vinaya* compendium, I cannot draw any conclusions with certainty. Taking into consideration, however, both von Hinüber's understanding and Kieffer-Pülz's overview, the *Pāḷimuttakavinayavinicchayaśaṅgaha* seems to have nothing to do with our *vinaya* text. On the Pāli *vinaya* compendium, see also Kieffer-Pülz (2015: esp. 438).

80) The Sanskrit word "*muktaka*" is also found in the *Gaṇḍavyūha-sūtra*. It appears as the name of a wealthy merchant (Skt. *śreṣṭhīn*), one of the fifty-three spiritual guides (Skt. *kalyāṇa-mitra* "good friend") whom the young hero Sudhana visits to learn how to carry out the bodhisattva path; Kobayashi (1993). This usage of Skt. *muktaka* in the *Gaṇḍavyūha-sūtra* seems unrelated to the title of our *vinaya* text.

81) See, among others, Honjō (1984a).

82) *AKBh* (Pradhan, 181): "*śaṣṭiḥ sthānāntarāṅgyasaṃkhyeyami*"*ti muktakasūtram paṭhyate* / ; cf. Yamaguchi & Funahashi (1955: 464): "餘 (Muktaka) 經中に、「數は六十の個處 (sthānāntara) なり」と出づ"; Hakamaya (2001: 657, n. 27); Clarke (2001: 99, n. 10).

83) *AKVy* (Wogihara: 335): *muktakam iti. na caturāgamāntargatam ity arthaḥ*; cf. Yamaguchi & Funahashi (1955: 466): "餘〔經〕とは、四阿含 (catur-Āgama) の中に攝せられないもの、といふ意味である。" Note also that the compound "*muktaka-sūtra*"

text, it may be interpreted as signifying a collection of various *vinaya* rules that were not selected for inclusion in any section of the *Mūlasarvāstivāda-vinaya* by the *vinaya* redactors for some reason. Indeed, this interpretation may agree with the fact that the *Muktaka* concerns miscellaneous topics.⁸⁴ We already have, however, such a collection of rules in the *Mūlasarvāstivāda-vinaya* tradition: the *Kṣudraka-vastu*, the “Chapter on

appears in a few other Buddhist texts that may also be interpreted in the same sense as Yaśomitra suggests; Hakamaya (2001: 662-663); cf. Matsuda (2006: 250).

- 84) The Tibetan title “*Sil bu*” may indicate that Tibetan Buddhists have regarded the *Muktaka* as a miscellaneous text. The famous Tibetan polymath Bu ston Rin chen ’grub (1290–1364), for example, seems to have shared this view. In his *’Dul ba spyi’i rnam par gzhag pa* *’dul ba rin po che’i mdzes rgyan*, he briefly explains the *Muktaka* in the following lines (L. Chandra, 48b2–3): *rKyang pa la sgo bzhi / sgo bzhi po re re la sdom gyi tshigs su bcad pa bcu bcu / ’dis don tshan phra mo Sil bur ston pas ’grel pa rnam su lung du drangs pa’i Sil bu zhes pa ’di yin te / rKyang pa dang ’gyur gyi khyad do* // “There are four *piṇḍoddānas* in the *Muktaka*. Each of the four has ten *uddānas*. Since small matters are described in detail (*Sil bur*) through this [text], this is quoted as a canonical text (*lung*) in commentaries. [The Tibetan *Sil bu*] and *rKyang pa* are different translations [of the Sanskrit *Muktaka*].” Note, however, that Bu-ston’s understanding of the *Mūlasarvāstivāda-vinaya* must be scrutinized. His idea, for example, that the *Bhikṣuṇī-vibhaṅga* preserved in the Tibetan translation may belong to another *vinaya* tradition turns out to be inaccurate in a technical sense; Schopen (2004b: 180–181; 2008: 230–232); Clarke (2012a; 2012b); cf. Kishino (2015: 169, n. 16). It may also be noted that Bu-ston might have a similar — technically inaccurate — idea about *Viśeṣamitra’s *Vinayasamgraha*. He notes that it includes many accounts that contradict those of the *Mūlasarvāstivāda-vinaya* and the *Vinaya-sūtra* by Guṇaprabha, and thereby suggests that the author might have mistaken Mūlasarvāstivādins’ doctrine for another school’s doctrine or did not know about the *Mūlasarvāstivāda-vinaya*: ... *lung sde bzhi / ’dul ba’i mdo dang ’gal ba mang po yod pa’i phyir sde pa gzhag gyi grub mtha’ ’chug pa’am / yang na / gzhis thams cad yod smra’i ’dul ba mi shes pa zhig gis byas par snang bas ’di la yid brtan mi bya’o* // (L. Chandra, 57b6); cf. Maeda: (2001, 5). It is not certain whether Viśeṣamitra was less familiar with the *Mūlasarvāstivāda-vinaya* than Guṇaprabha, but there is no doubt that his *Vinayasamgraha* is closely related to the *Mūlasarvāstivāda-vinaya*, since a Chinese version of the *Vinayasamgraha* titled “*Genbensapoduobu-lüshe* 根本薩婆多部律攝 (**Mūlasarvāstivāda-vinaya-saṃgraha*)” has come down to us. The discrepancy between the *Vinayasamgraha* and the *Vinaya-sūtra* that Bu-ston noted may be more reasonably explained by postulating the existence of two different traditions of the *Mūlasarvāstivāda-vinaya*, which Clarke (2012a: esp. 16–24) proposes to call “*MSV* (= *Mūlasarvāstivāda-vinaya*) Group A” and “*MSV* Group B.” For another of Bu-ston’s possible inaccuracies regarding *Mūlasarvāstivāda-vinaya* issues, see Kishino (2015: 183, n. 78).

Miscellaneous Matters.” This text is also known to consist of many regulations dealing with a variety of issues.⁸⁵⁾ According to Frauwallner (1956: 125–126), moreover, it compiles “a large number of rules, who [sic.] could not be placed anywhere else.” Therefore, if we interpret the meaning of the title “*Muktaka*” based on Yaśomitra’s observations, we would have two sections with the same purpose within the *Mūlasarvāstivāda-vinaya*; both texts include various rules that were excluded from other sections of the *Mūlasarvāstivāda-vinaya*. This seems, at least to me, unreasonable.⁸⁶⁾ In order to accept the idea without reservation that the *Muktaka* of the *Mūlasarvāstivāda-vinaya* is the “*muktaka-vinaya*” analogous to the “*muktaka-sūtra*,” we may have to clarify the difference in regard to the textual function between the *Kṣudraka-vastu* and the *Muktaka*.⁸⁷⁾

Second, the relationship between the *Muktaka* and other *vinaya* texts of the *Mūlasarvāstivāda-vinaya*, especially the *Kṣudraka-vastu*, may require in-depth research. The question-and-answers between Upāli and the Buddha found in the *Muktaka* presuppose rules that were already established in

85) For a detailed list of the miscellaneous issues found in Yijing’s 義淨 version of the *Kṣudraka-vastu*, see Nishimoto (1935: 399–406).

86) The confusion of the *Muktaka* (Tib. *rKyang pa* or *Sil bu*) and the *Kṣudraka-vastu* (Tib. *Phran tshegs*) might actually have occurred among Tibetan Buddhists. A popular Tibetan-Tibetan-Chinese dictionary, *Bod rgya tshig mdzod chen mo* (zanghan-dacidian 藏漢大辭典), for example, refers to “*lung Sil bu*” as being identical to “*lung phran tshegs*.” It is uncertain which this reference is based on, since, as is well known, this dictionary does not cite its sources.

87) There may be yet another possible meaning of Skt. *muktaka* in the context of our *vinaya* text. In his edition of the *Abhisamācārika-Dharmas* of the Lokottaravādins, Karashima (2012: § 2.2, n. 1) notes that derivatives of *√muc* are occasionally used in *vinaya* literature to signify an exemption from rules. In fact, as I mentioned above, the *Muktaka* contains a large number of the Buddha’s authorizations that may be taken as exceptions to the rules that he had previously established. If these authorizations are representative of the *Muktaka*, we may be able to attribute the title to them. They do not occupy, however, the entire contents of the *Muktaka*. That is, the *Muktaka* also includes various other regulations. The idea, therefore, that the title of the *Muktaka* has something to do with the exemptions to rules found inside remains mere conjecture.

other sections of the *Mūlasarvāstivāda-vinaya*. As I mentioned above, the *Muktaka* includes a large number of the Buddha's authorizations that may be taken as exemptions to the previously established rules. These might appear to suggest that the *Muktaka* is entirely based on other sections of the *Mūlasarvāstivāda-vinaya*. There are, however, a few issues to resolve before we accept this possibility. In the *Muktaka*, for example, there are several close textual parallels to other sections of the *Mūlasarvāstivāda-vinaya*.⁸⁸⁾ These may have been sourced from other sections, but conclusive evidence has not been found. We cannot deny the possibility that other sections are based on the *Muktaka*. It may also be noted that the enumeration of the thirteen kinds of clothes that monks are allowed to possess for their daily necessities, or Thirteen-Necessary-Clothes (Tib. *yo byad bcu gsum*; Chin. 十三資具; cf. *Mvy.* [Sakaki] 8932), and the description of how to take formal possession of the clothes are found in the *Muktaka* (§ 3.1.1). The generic term “Thirteen-Necessary-Clothes” repeatedly appears in the *Vinaya-vibhaṅga* of the *Mūlasarvāstivāda-vinaya*.⁸⁹⁾ There appears, however, no explanation of what the thirteen kinds of clothes are in any detail in the *Vinaya-vibhaṅga* or any other section. This might suggest that the *Vinaya-vibhaṅga* is based on or takes for granted the detailed description of the Thirteen-Necessary-

88) The rule about the building heights of both male monasteries and female nunneries, for example, is preserved both in the *Muktaka* (§ 2.8.1) and the *Kṣudraka-vastu* (T. 1453 [24] 250c29–251a3; it is not preserved in the Tibetan version). It may also be noted that in both Yijing's 義淨 versions of the *Muktaka* (T. 1452 [24] 446c25) and the *Kṣudraka-vastu* (T. 1451 [24] 250c29), this rule is introduced by the phrase 如佛所說 “as [it] was [already] expounded by the Buddha,” which frequently appears in several *vinaya* texts closely related to Sarvāstivādins extant in Chinese translations and refers to what the Buddha had previously said. Taking into consideration that this rule was not found in any other sections of the *Mūlasarvāstivāda-vinaya* apart from the *Muktaka* and the *Kṣudraka-vastu*, both texts may have been sourced from another that is not extant or available to us. For several textual parallels between the *Muktaka* and the *Nidāna*, see Kishino (2013: 140, n. 65; 175, n. 99; 268, n. 183; 291, n. 193).

89) See, for example, Derge 3 Ca 157b7 ⇌ T. 1442 [23] 667c4; *Cha* 109b3, 109b7 ⇌ T. 1442 [23] 730c14, 730c23.

Clothes preserved in the *Muktaka*. Closer inspections are, at any rate, required to conclude the discussion about the textual relationship between the *Muktaka* and other sections of the *Mūlasarvāstivāda-vinaya*.

Third, it may also be desirable to verify whether or not other *vinaya* texts attributed to other Buddhist schools include the counterparts of the *Muktaka*. In fact, Clarke (2012b: 11, esp. Table 3; 2015: 82, Table 3) has already noted, through a comparative table, that the *Shisong-lü* 十誦律, one of the *vinaya* texts attributed to the Sarvāstivādins, includes parallels to the *Muktaka* and various other texts that comprise the *Uttaragrantha* of the *Mūlasarvāstivāda-vinaya*.⁹⁰⁾ This might not be unexpected, since both the

90) In the table, two sections of the *Shisong-lü* 十誦律, titled *Pini(zhong)Za-pin* 毘尼(中)雜品 and *Yinyuan-pin* 因緣品 (T. 1435 [23] 456b10–470b19) are noted as corresponding to the *Muktaka* of the *Mūlasarvāstivāda-vinaya*. (The title *Yinyuan-pin* 因緣品 includes the term “因緣,” which is an attested translation of Skt. *Nidāna*, and the section may appear to be a counterpart of the *Nidāna* of the *Mūlasarvāstivāda-vinaya* at first sight. The *Nidāna* of the *Mūlasarvāstivāda-vinaya*, however, does not correspond to the *Yinyuan-pin* 因緣品 but rather to the beginning of the *Zengyi-fa* 增一法 of the *Shisong-lü* 十誦律; cf. Kishino 2013, 38, n. 44; Clarke 2015, 77). It might be noted, however, that the correspondence between the two texts is limited to the outlines of the topics. The details of the regulations and authorizations promulgated in both texts frequently differ from one another. Explicit references to the Buddhist festivals, for examples, repeatedly appear in the *Muktaka* of the *Mūlasarvāstivāda-vinaya*, yet are rarely found in the two sections of the *Shisong-lü* 十誦律. (It is true that the reference to a special occasion called “*moluo-bingheluo* 摩羅鞞訶羅,” which is intended for collecting donations, appears in the *Yinyuan-pin* 因緣品 of the *Shisong-lü* 十誦律 [T. 1453 [23] 465a10–22], and this might signify a Buddhist festival. The underlying Sanskrit, however, is unclear. Ueda [1935: 532 [1498], n. 32], for example, suggests that it is a transliteration of Skt. **mahā-vihāra*. The Chinese *moluo-bingheluo* 摩羅鞞訶羅 may be, however, a transliteration not of Skt. *mahā-vihāra* but of Skt. *maha-vihāra*, since Sanskrit *maha* is, in general, used to signify a Buddhist festival in both Buddhist literary sources, including the *Mūlasarvāstivāda-vinaya*, and inscriptions; Schopen [2014: esp. 362–363]. In fact, *Mvy*. [Sakaki: 5678] refers to the Tibetan compound *gtsug lag khang gi dus ston*, the first part of which we may easily assume to be a translation of Skt. *vihāra*. However, as Schopen [2014: 372] pointed out, *Mvy*. [Sakaki: 5678] gives for it not Skt. *vihāra* but Skt. *kuṭi* (i.e. *kuṭi-maha*). After all, it is uncertain what Sanskrit term is behind Chin. *moluo-bingheluo* 摩羅鞞訶羅, and whether it specifically refers to a Buddhist festival that frequently appears in the *Muktaka* of the *Mūlasarvāstivāda*). Likewise, the *Yinyuan-pin* 因緣品 of the *Shisong-lü* 十誦律 includes a series of regulations regarding how to divide the bowls and robes left by deceased monks (T. 1435

Mūlasarvāstivāda-vinaya and the *Shisong-lü* 十誦律 are known to be closely related to the Sarvāstivādins. In fact, it is already noted that the counterpart of the *Nidāna*, which is another text included in the *Uttaragrantha*, is preserved in the *Shisong-lü* 十誦律.⁹¹⁾ If it is completely verified that counterparts of the *Muktaka* are shared by other *vinaya* traditions, the significance and popularity of the *Muktaka* in Indian Buddhism may substantially increase. I hope to treat these three points in some detail in the near future.

References

- AKBh:** P. Pradhan ed., *Abhidharmakośabhāṣya of Vasubandhu*. Patna: K.P. Jayaswal Research Center, 1967.
- AKVy:** U. Wogihara ed., *Sputārthā Abhidharmakośavyākhyā*. Tokyo: Taishō University, 1971.
- Akanuma (Chizen) 赤沼智善, 1931:** *Indo bukkyō koyū meishi jiten* 印度佛教固有名詞辞典. Nagoya: Hajinkaku shobō 破塵閣書房.
- , 1939: “Kairitsu no kenkyū 戒律の研究.” In: *Bukkyō kyōten shiron*, 仏教経典史論. Kyoto: Hōzōkan 法蔵館, 423–554.
- Anālayo, 2011:** *A Comparative Study of the Majjhima-nikāya*. Vol. 2 (Studies of Discourses 91 to 152, Conclusion, Abbreviations, References, Appendix). Taipei: Dharma Drum Publishing.
- Apte V.S. Apte, The Practical Sanskrit-English Dictionary.** 3rd ed. 1965 [Reprint, Kyoto: Rinsen Co. 臨川書店. 1978].
- Avadāna-śataka (Speyer):** Jacob Samuel Speyer, *Avadānaśataka: A Century of Edifying Tales Belonging to the Hīnayāna* (= Bibliotheca Buddhica III). 2 vols. St. Petersburg: Académie impériale des sciences. 1906–1909.
- Bareau (André), 1962:** “La construction et le culte des stūpa d’après les *Vinayaṭīkā*.” *Bulletin de l’école Française d’extrême-orient*. 50 (2), 229–274.
- Boccali (Giuliano), 1999:** “Anti-Narrative Tendencies in Indian Classical Literature,” in: *India, Tibet, China: Genesis and Aspects of Traditional Narrative* (Orientalia Venetiana VII), ed. by Alfredo Cadonna. Firenze: Leo S. Olschki Editore Mcmxcix, 257–268.
- Bod rgya tshig mdzod chen mo** Zhang Yisun 張怡蓀 et al. *Bod rgya tshig mdzod chen mo*

[23] 469c19–470b19), which are not preserved in the *Muktaka* of the *Mūlasarvāstivāda-vinaya*. The sequential order of the topics, moreover, differs between the two texts in several places. It is not easy, therefore, to make a precise comparison. From a relatively broad perspective, however, we may see examples of correspondence between the two *vinaya* texts. See Appendix.

91) Kishino (2013: 496–501).

- (*zanghan-dacidian* 藏漢大辭典). Beijing: *Minzu-chubanshe* 民族出版社, 1985.
- Bonwa** *Kanyakutaishō Bonwa daijiten (Zoho kaitei ban)* 漢訳対照梵和大辞典 (増補改訂版). Edited by Wogihara Unrai 荻原雲来 (Seen through the press by Tsuji Naoshiro 辻直四郎). Tokyo: Suzuki gakujyutsu zaidan 鈴木学術財団, 1979.
- CBETA** Chinese Buddhist Electronic Text Association 中華電子佛典協會 <http://cbeta.org/index.htm>
- Chung (Jil-il), 1997:** *Die Pravāraṇā in den kanonischen Vinaya-Texten der Mūlasarvāstivādin und der Sarvāstivādin* (bearbeitet und herausgegeben von Jin-il Chung). Göttingen: Vandenhoeck & Ruprecht.
- , **2014:** “*Puṇya-sūtra* of the *Ekottarikāgama* in Comparison with the *Fu-jing* 福經 of the Chinese *Madhyamāgama*.” *Critical Review for Buddhist Studies* 16, 97-121.
- Clarke (Shayne), 2001:** “The Mūlasarvāstivāda Vinaya Mukṭaka 根本説一切有部目得迦.” *Bukkyō kenkyū* 佛教研究 30, 81-107.
- , **2002:** “The Mūlasarvāstivādin Vinaya: A Brief Reconnaissance Report,” in: *Sakurabe Hajime hakushi kiju kinenronshū: shoki bukkyō kara abidarma e* 櫻部建博士喜寿記念論集・初期仏教からアビダルマへ. Kyoto: Heirakuji shoten 平楽寺書店, 45-63.
- , **2004:** “*Vinaya Mātṛkā* — Mother of the Monastic Codes, or Just Another Set of Lists? A Response to Frauwallner’s Handling of the Mahāsāṃghika *Vinaya*.” *Indo-Iranian Journal* 47 (2), 77-120.
- , **2012a** “Multiple Mūlasarvāstivādin Monasticisms: On the Affiliation of the Tibetan Nuns’ Lineages and Beyond.” Paper delivered at Oslo Buddhist Studies Forum, June 12, 2012.
- , **2012b** “An Unnoticed Collection of Indian Buddhist Case Law: The ‘*Dul bar byed pa*’ of the Mūlasarvāstivādin *Uttaragrantha*.” Paper delivered at International Institute for Buddhist Studies, Nov. 30, 2012.
- , **2014:** *Family Matters in Indian Buddhist Monasticisms*. Honolulu: University of Hawai‘i Press.
- , **2015:** “Vinayas,” in: *Brill’s Encyclopedia of Buddhism* Volume I: Literature and Language, ed. by Jonathan A. Silk, Oskar von Hinüber, and Vincent Eltschinger. Leiden: Brill, 67-80.
- Collins (Steven), 1990:** “On the Very Idea of the Pali Canon.” *Journal of the Pali Text Society* 15, 89-126.
- Dehejia (Vidya), 1997:** *Indian Art*. London: Phaidon Press.
- Demoto (Mitsuyo) 出本充代, 1998:** *Avadānaśataka no bonkan hikaku kenkyū* Avadānaśataka の梵漢比較研究. Ph.D. dissertation, Kyoto University 京都大学.
- , **2006:** “Fragments of the *Avadānaśataka*,” in: *Buddhist Manuscripts* III, ed. by Jens Braarvig. Oslo: Hermes Publishing, 207-244.
- , **2009:** ““*Avadānaśataka*” wayaku 3: dai 36 wa ‘Maitrakanyaka’ 『アヴァダーナシャタカ』 和訳 3: 第 36 話 「マイトラカニヤカ」.” *Minami ajia koten gaku* 南アジア古典学 4, 79-93.
- Derge (or D)** *Bka’ ’gyur sde dge’i par ma. Derge Kanjur: Bka’ ’gyur (sde dge) (post par phud print)* (CD-ROM edition. 103 vols). New York: Tibetan Buddhist Resource

Center, 2003-2004.

'Dul ba spyi'i rnam par gzhas pa 'dul ba rin po che'i mdzes rgyan (L. Chandra) *The Collected Works of Bu-Ston*, Part 21 (*Zha*), 1-140, ed. by L. Chandra. New Delhi: International Academy of Indian Culture, 1971.

Edgerton Franklin Edgerton, *Buddhist Hybrid Sanskrit Dictionary*. New Haven. 1953 (Reprint, Kyoto: Rinsen Co. 臨川書店. 1985).

Eimer (Helmut), 1983: *Rad tu 'byuñ ba'i gzi. Die Tibetische Übersetzung des Pravrajyā-vastu im Vinaya der Mūlasarvāstivādins*, 2 Teil: Text. Wiesbaden: Otto Harrasowitz.

Feer (Léon), 1891: *Avadāna-Çataka: Cent légendes bouddhiques* (= Annales du Musée Guimet XVIII). Paris: Leroux. (Reprint, Amsterdam: Academic Publishers Associated Oriental Press, 1979).

Frauwallner (Erich), 1956: *The Earliest Vinaya and the Beginnings of Buddhist Literature* (Serie Orientale Roma, 8). Rome: Istituto Italiano per il Medio ed Estremo Oriente.

Gnoli (Raniero), 1978: *The Gilgit Manuscript of the Śayanāsanavastu and the Adhikaraṇavastu. Being the 15th and 16th Sections of the Vinaya of the Mūlasarvāstivādin* (Serie Orientale Roma, 50). Rome: Istituto Italiano per il Medio ed Estremo Oriente.

Hakamaya (Noriaki) 袴谷憲昭, 2001: *Yuishiki shisō ronkō* 唯識思想論考. Tokyo: Daizō shuppan 大蔵出版.

—, 2011: “Jusshu no upasampad(ā) to kaitai no mondai 10 種の upasampad(ā) と戒体の問題.” *Komazawadaigaku bukkuyō gakubu kenkyū kiyō* 駒澤大學佛教學部研究紀要 69, 1-45.

von Hinüber (Oskar), 1996: *A Handbook of Pāli Literature*. (Indian Philology and South Asian Studies, 2). Berlin & New York: Walter de Gruyter.

Hirakawa (Akira) 平川彰, 1960: *Ritsuzō no kenkyū* 律藏の研究. Tokyo: Shunjūsha 春秋社.

—, 1975: “Kaisetsu (Gobunritsu • Ritsuron • Konponsetsu issai uburitsu 解説 (五分律 • 律論 • 根本説一切有部律),” in: *Kokuyakuissai kyō Ritsubu* 国訳一切経 Vol. 26 (Ritsubu 律部). (Revised version). Tokyo: 大東出版社, 407-430.

—, 1993a: *Nihyaku gojukkai no kenkyū* 二百五十戒の研究 I. (*Hirakwa Akira chosaku-shū* 平川彰著作集 14). Tokyo: Shunjūsha 春秋社.

—, 1993b: *Nihyaku gojukkai no kenkyū* 二百五十戒の研究 II (*Hirakwa Akira chosaku-shū* 平川彰著作集 15). Tokyo: Shunjūsha 春秋社.

—, 1994: *Nihyaku gojukkai no kenkyū* 二百五十戒の研究 III. (*Hirakwa Akira chosaku-shū* 平川彰著作集 16). Tokyo: Shunjūsha 春秋社.

Hiraoka (Satoshi) 平岡聡, 2002: *Setsuwa no kōkogaku* 説話の考古学. Tokyo: Daizō shuppan 大蔵出版.

Honjō (Yoshifumi) 本庄良文, 1983: “upāikā no hiku doujyu no hiku dōju yumanron danshō ウパーイカーの引く童受の喩鬘論断章.” *Jōdoshū kyōgakuin kenkyūjyohō* 浄土宗教学院研究所報 5, 12-16.

— 1984a: *Kusharon shoe agon zenhyō* 俱舍論所依阿含全表 (*A Table of Āgama-citations in the Abhidharmakośa and the Abhidharmakośopāyikā*). Kyoto: Honjō Yoshifumi 本庄良文 (Private Edition).

- 1984b: “Shamatadeva no kusharonchū zatsuroku シャマタデーヴァの俱舎論註雑録.” *Bukkyō ronsō* 仏教論叢 28, 103-106.
- , 1987: “Shamatadeva no tsutaeru ritten シャマタデーヴァの伝える律典.” *Bukkyō kenkyū* 仏教研究 16, 123-134.
- , 2014: *Kusharon chū upāikā no kenkyū: yakuchū hen* 俱舎論註ウパーイカーの研究: 訳註篇 (上). Tokyo: Daizō shuppan 大蔵出版.
- Hu-von Hinüber (Haiyan), 1994: *Das Poṣadhavastu: Vorschriften für die buddhistische Beichtfeier im Vinaya der Mūlasarvāstivādins* (Studien zur Indologie und Iranistik, Monographie 13). Reinbek: Verlag für Orientalische Fachpublikationen.
- Jäschke H. Ä. Jäschke, *A Tibetan-English Dictionary with Special Reference to the Prevailing Dialects*. London: Routledge & Kegan Paul Ltd. 1968.
- Karashima (Seishi) 辛嶋静志, 2012: *Die Abhisamācārikā: Verhaltensregeln für buddhistische Mönche der Mahāsāṃghika-Lokottaravādins* (herausgegeben, mit der chinesischen Parallelversion verglichen, übersetzt und kommentiert von Seishi Karashima. unter der Leitung von Oskar von Hinüber). Tokyo: the International Research Institute for Advanced Buddhism (Soka University).
- Katayama (Ichirō) 片山一良, 2002: *Pāri butten chūbu (Majjimanikāya) Gobun gojikkō hen* パーリ仏典 中部 (マッジマニカーヤ) 後分五十経篇 II. Tokyo: Daizō shuppan 大蔵出版.
- , 2011: *Pāri butten Sououbu (Sanyuttanikāya), Yūgehen* パーリ仏典 相应部 (サンユッタニカーヤ), 有偈篇. Tokyo: Daizō shuppan 大蔵出版.
- Katsumoto (Karen) 勝本華蓮, 2002: “Dai 1424 kyō Fuse no kaisetsu: Se funbetsu kyō, 第1424 経 布施の解説: 施分別経,” in: *Genshi butten (7): Chūbu kyōten* 原始仏典 (七): 中部経典 IV, Tokyo: Shunjūsha 春秋社, 504-512.
- Kieffer-Pülz (Petra), 2015: “Vinaya Commentarial Literature in Pali,” in: *Brill’s Encyclopedia of Buddhism* Volume I: Literature and Language, ed. by Jonathan A. Silk, Oskar von Hinüber, and Vincent Eltschinger. Leiden: Brill, 430-441.
- , forthcoming: “Reuse of Text in Pāli Legal Commentaries.” *Buddhist Studies Review*, 2016.
- Kishino (Ryōji) 岸野亮示, 2006a: “Futatusu no “Uttaragranta” (‘Upāri mondō’ no kōsat-su). 二つの『ウッタグラント』(「ウパーリ問答」の考察)” Master Thesis, Kyoto University 京都大学.
- , 2006b: “Futatsu no “Uttaragranta” (‘Upāri mondō’ no kōsat-su). 二つの『ウッタグラント』(「ウパーリ問答」の考察).” *Indogaku bukkyōgaku kenkyū* 印度學仏教學研究 55 (1), 385-382.
- , 2008 “Ritsubunken ni sanken sareru adhi-√sthā no yōgo ni tsuite.” *Nihon Bukkyōgakkai nenpō* 日本佛教学会年報 73, 239-255.
- , 2013: “A Study of the *Nidāna*: An Underrated Canonical Text of the *Mūlasarvāstivāda-vinaya*.” Ph.D. dissertation, University of California, Los Angeles.
- , 2015: “The Concept of *sdom pa* in the *Mūlasarvāstivāda-vinaya*: On Possible Misunderstandings of the *Brahmacaryopasthāna-saṃvṛti*.” *Bukkyō daigaku bukkyō gakkai kiyō* 佛教大学仏教学会紀要 20, 147-192.

- Kobayashi (Enshō) 小林圓照, 1993: “Gaṇḍavyūha ni okeru mukutaka no hōmon Gaṇḍavyūha におけるムクタカの法門.” *Indogaku bukkyōgaku kenkyū* 印度学仏教学研究 83, 71-79.
- Lamotte (Étienne), 1944: *Le Traité De La Grande Vertu De Sagesse De Nagarjuna (Mahaprajnaparamitasāstra)*, Tome I (Chapitres I-XV). Louvain: Bureaux du Muséon (Reprint, 1966).
- LCTSD Lokesh Chandra, *Tibetan-Sanskrit Dictionary*. New Delhi: International Academy of Indian Culture, 1959-1961. (Reprint, Kyoto: Rinsen shoten 臨川書店, 1998).
- Lévi (Sylvain), 1908: “Açvaghōṣa: le sūtrālaṅkāra et ses sources,” *Journal Asiatique* 12, 57-193.
- Maeda (Takashi) 前田崇, 2001: “Chibetto ni okeru kairitsu kan (1) チベットにおける戒律観 (1).” *Tendai gakuho* 天台学報 43, 1-8.
- Matsuda (Kazunobu) 松田和信, 2006: “Yuishiki bunken kenkyū no kako to mirai: Hakamaya Noriaki cho ‘Yuishiki shisō ronkō’ wo yonde omottakoto 唯識文献研究の過去と未来: 袴谷憲昭著『唯識思想論考』を読んで思ったこと.” *Komazawa tankidaigaku bukkyō ronshū* 駒澤短期大学佛教論集 12, 247-252.
- Matsumura (Hisashi) 松村恒, 1990: “Miscellaneous Notes on the Upālipāripicchā and Related Texts.” *Acta Orientalia* LI, 61-113
- , 1996: “The *Kāṭhinavastu* from the *Vinayavastu* of the *Mūlasarvāstivādins*,” in: *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen* III (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden • Beiheft 6). Göttingen: Vandenhoeck & Ruprecht, 145-239.
- MN *The Majjhima-Nikāya* (ed., by Vilhelm Trenckner), 3 vols. London: Pali Text Society, 1888-1902.
- Monier-Williams M. Monier-Williams, *A Sanskrit-English Dictionary*. Oxford: Clarendon Press, 1899 (Reprint, 1979).
- Mori (Sodō) 森祖道, 2015: *Suriranka no daijō bukkyō: bunken • hibun • bijyutsu niyoru kaimei* スリランカの大乗仏教: 文献・碑文・美術による解明. Tokyo: Daizō Shuppan 大蔵出版.
- Muldoon-Hules (Karen Maria), 2011: “Brides of the Buddha and Other Stories: Reading the Women’s Stories of the 8th Varga of the Avadānaśataka in Context.” Ph.D. dissertation, University of California, Los Angeles.
- Mvy. (Sakaki) Sakaki (Ryōzaburō) 榊亮三郎 ed., *Mahāvīyutpatti: Bon-zō-kan-wa shiyaku taikō hon’yaku myōgi taishū (bon-zō sakuin)* 梵藏漢和四譯對校翻訳名義大集 (梵・藏索引). 2 vols. Tokyo: Suzuki gakujutsu zaidan 鈴木学術財団. 1916 (Reprint, Kyoto: Rinsen Co. 臨川書店, 1998).
- Nanjō (Bunyū) 南条文雄, 1883: *A Catalogue of the Chinese Translation of the Buddhist Tripitaka: The Sacred Canon of the Buddhists in China and Japan*. Oxford: The Clarendon Press.
- Negi J. S. Negi, *Tibetan-Sanskrit Dictionary*. Varanasi: Central Institute of Higher Tibetan Studies, 1993.
- Nishimoto (Ryūzan) 西本龍山, 1933: *Kokuyaku issaikyō: ritsubu* (19) 国訳一切經・律部 19.

- Tokyo: Daitō shuppansha 大東出版社.
- , 1935: *Kokuyaku issaikyō: ritsubu* (26) 国訳一切経・律部 26. Tokyo: Daitō shuppansha 大東出版社.
- Norman (Kenneth Roy), 1983: *Pāli literature: including the canonical literature in Prakrit and Sanskrit of all the Hinayāna schools of Buddhism*, Wiesbaden: O. Harrassowitz.
- , 2006 (1997): *A Philological Approach to Buddhism: the Bukkyō Dendō Kyōkai lectures 1994*. London: School of Oriental & African Studies, University of London. (Reprint, Lancaster: The Pali Text Society, 2006).
- Okano (Kiyoshi) 岡野潔 2004: *Kyūshū Indobukkyōgaku* 九州インド仏教学, <http://homepage3.nifty.com/indology/> (Latest updated July, 2004).
- , 2008: “Avadānakalpalatā 55 shō, 91-92 shō to Karmaśataka 125-126 wa: Sarvaṃdada, Śibi, Maitrakanyaka no kōtei・wayaku Avadānakalpalatā 55 章, 91-92 章 と Karmaśataka 125-126 話: Sarvaṃdada, Śibi, Maitrakanyaka の校訂・和訳.” *Minami ajia kotengaku* 南アジア古典学 3, 57-155.
- Okumura (Hiroki) 奥村浩基, 2000: “‘Binaya’ to ‘Jūjūritsu’ 『鼻奈耶』と『十誦律』.” *Pārigaku bukkyō bunkagaku* パーリ学仏教文化学 14, 69-77.
- Otani Kanjur Catalogue *Otanidaigaku toshokan zō chibetto daizōkyō Kanjuru kandō mokuroku* 大谷大学図書館蔵 西藏大蔵経 甘殊爾勘同目錄. Kyoto: Otani daigaku library 大谷大学図書館, 1930-1932.
- Panglung (Jampa Losang), 1981: *Die Erzählstoffe des Mūlasarvāstivāda-Vinaya: Analysiert auf Grund der tibetischen Übersetzung*. (Studia philologica Buddhica Monograph Series, 3). Tokyo: The Reiyukai Library.
- Prebish (Charles S.), 1994: *A Survey of Vinaya Literature* (The Dharma Lamp Series, 1). Taipei: Jin Luen Publishing House.
- PW Otto Böhtlingk & Rudolf von Roth, *Sanskrit-Wörterbuch*, 7 Teils. St. Petersburg: Kaiserliche Akademie der Wissenschaften, 1855-1875. (Reprint, Delhi: Motilal Banarsidass, 1990).
- Radich (Michael), 2011: *How Ajātaśatru Was Reformed: The Domestication of “Ajase” and Stories in Buddhist History* (Studia Philologica Buddhica Monograph Series XXVII). Tokyo: The International Institute for Buddhist Studies.
- Saigusa (Mitsuyoshi) 三枝充恵, 1996 (1987): Nakamura Hajime 中村元 & Saigusa Mitsuyoshi 三枝充恵, *Buddha: bukkyō* パウダ・仏教. Tokyo: Shōgakkan 小学館 (Reprint, Tokyo: Shōgakkan 小学館, 1996).
- Sasaki (Kyōgo) 佐々木教悟, 1985: *Indo・Tōnan ajia bukkyō kenkyū I: Kairitsu to Souga* インド・東南アジア仏教研究 I: 戒律と僧伽. Kyoto: Heirakuji shoten 平楽寺書店.
- Sasaki (Shizuka) 佐々木閑, 1993: “Sāmaggiposatha と二種の破僧.” パーリ学仏教文化学 6, 1-18.
- , 1999: *Shukke toha nanika* 出家とは何か, Tokyo: Daizō shuppan 大蔵出版.
- , 2000: *Indo bukkyō heniron: Naze bukkyō ha tayōka shitanoka* インド仏教変移論: なぜ仏教は多様化したのか. Tokyo: Daizō shuppan 大蔵出版.
- , 2014: “Daijōbukkyō no kigen ni kansuru shomondai 大乘仏教の起源に関する諸問

題.” *Bukkyōgaku seminā* 仏教学セミナー 99, 23–51.

- Schopen (Gregory), 1991: “Monks and the Relic Cult in the *Mahāparinibbana-sutta*: An Old Misunderstanding in Regard to Monastic Buddhism,” in: *From Benares to Beijing: Essays on Buddhism and Chinese Religion*. Koichi Shinohara and Gregory Schopen, eds. Ontario: Mosaic Press, 187–201. (Reprinted in Schopen, *Bones, Stones, and Buddhist Monks. Collected Papers on the Archaeology, Epigraphy and Texts of Monastic Buddhism in India*, 1997, 99–113).
- , 1997 (1992): “The Ritual Obligations and Donor Roles of Monks in the Pāli *Vinaya*,” in: *Bones, Stones, and Buddhist Monks. Collected Papers on the Archaeology, Epigraphy, and Texts of Monastic Buddhism in India*, 72–85 (Originally published in *Journal of the Pali Text Society* XVI [1992], 87–107).
- , 1998: “Marking Time in Buddhist Monasteries: On Calendars, Clocks, and Some Liturgical Practices,” in: *Sūryacandrāya. Essays in Honour of Akira Yuyama on the Occasion of His 65th Birthday*, ed. by P. Harrison and G. Schopen. (Indica et Tibetica, 35). Swisttal-Odendorf: Indica et Tibetica, 157–179 (Reprinted in Schopen, *Buddhist Monks and Business Matters*, 2004, 260–284).
- , 2001: “Dead Monks and Bad Debts.” *Indo-Iranian Journal* 44, 99–148. (Reprinted in Schopen, *Buddhist Monks and Business Matters*, 2004, 122–169).
- , 2004a: “Art, Beauty, and the Business of Running a Buddhist Monastery in Early Northwest India,” in: *Buddhist Monks and Business Matters: Still More Papers on Monastic Buddhism in India*. Honolulu: Hawai’i U.P. 19–44.
- , 2004b: “On Buddhist Monks and Dreadful Deities: Some Monastic Devices for Updating the Dharma,” in: *Gedenkschrift J.W. de Jong*, ed. by H. W. Bodewitz and M. Hara. Tokyo: The International Institute for Buddhist Studies of the International College for Advanced Buddhist Studies, 161–184 (Reprinted in Schopen, *Buddhist Nuns, Monks, and Other Worldly Matters*, 2014, 333–357).
- , 2004c: “Mahāyāna,” in: *Encyclopedia of Buddhism*, ed. by Robert E. Buswell, Jr. New York: Macmillan Reference USA, 492–499.
- , 2005a: “On Sending the Monks Back to Their Books: Cult and Conservatism in Early Mahāyāna Buddhism,” in: *Figments and Fragments of Mahāyāna Buddhism in India: More Collected Papers*. Honolulu: Hawai’i U.P. 108–153.
- , 2005b: “Taking the Bodhisattva into Town: More Texts on the Image of ‘the Bodhisattva’ and Image Processions in the *Mūlasarvāstivāda-vinaya*.” *East and West* 55 (1–4), 299–311. (Reprinted in Schopen, *Buddhist Nuns, Monks, and Other Worldly Matters*, 2014, 390–403).
- , 2007a: “The Learned Monk as a Comic Figure: on Reading a Buddhist Vinaya as Indian Literature.” *Journal of Indian Philosophy* 35, 201–226. (Reprinted in Schopen, *Buddhist Nuns, Monks, and Other Worldly Matters*, 2014, 405–431).
- , 2007b: “The Buddhist *Bhikṣu*’s Obligation to Support His Parents in Two Vinaya Traditions.” *Journal of the Pali Text Society* Vol. XXIX (Festschrift in Honour of the 80th Birthday of K.R. Normal in 2005 and the 125th Anniversary in 2006 of the founding of the Pali Text Society), 107–136. (Reprinted in Schopen *Buddhist Nuns*,

- Monks, and Other Worldly Matters*, 2014, 311-332).
- , **2008**: “Separate but Equal: Property Rights and the Legal Independence of Buddhist Nuns and Monks in Early North India.” *Journal of the American Oriental Society* 128 (4), 625-640. (Reprinted in Schopen, *Buddhist Nuns, Monks, and Other Worldly Matters* 2014, 73-94).
- , **2012**: “A New Hat for Hārīti: On ‘Giving’ Children for Their Protection to Buddhist Nuns and Monks in Early India,” in *Little Buddhas: Children and Childhood in Buddhist Texts and Traditions*, ed. by Vanessa R. Sasson. Oxford; New York: Oxford University Press, 3-28. (Reprinted in Schopen, *Buddhist Nuns, Monks, and Other Worldly Matters*, 2014, 131-156).
- , **2014** “Celebrating Odd Moments: The Biography of the Buddha in Some Mūlasarvāstivādin Cycles of Religious Festivals,” in: *Buddhist Nuns, Monks, and Other Worldly Matters: Recent Papers on Monastic Buddhism in India*, Honolulu: Hawai’i U. P. 361-389.
- Shimoda (Masahiro) 下田正弘, **2011**: “Kyōten wo sōshutsu suru: daijō sekai no shutsugen 経典を創出する：大乘世界の出現,” in: *Shirizu daijō bukkō 2: Daijō bukkō no tanjō* シリーズ大乘仏教 2：大乘仏教の誕生. Tokyo: Shunjūsha 春秋社, 37-71.
- Silk (Jonathan A), **2004**: “Buddhist Studies,” in: *Encyclopedia of Buddhism*, ed. Robert E. Buswell, Jr. New York: Macmillan Reference USA, 94-99.
- SN *The Saṃyutta-nikāya of the Sutta-piṭaka*. 6 vols. ed. by Léon Feer. London: Pali Text Society, 1884-1904.
- Straube (Martin), **2009**: *Studien zur Bodhisattvāvadānakalpalatā: Texte und Quellen der Parallelen zu Haribhaṭṭas Jātakamālā*. (Veröffentlichungen der Helmuth von Glaser-Stiftung: Monographien; Bd. 1). Wiesbaden: Harrassowitz.
- Sugimoto (Takushū) 杉本卓洲, **1984**: *Indo buttō no kenkyū: Buttō sūhai no seisei to kiban* インド仏塔の研究：仏塔崇拜の生成と基盤. Kyoto: Heirakuji shoten 平楽寺書店.
- T. *Taishō shinshū daizōkyō* 大正新脩大藏經. 100 vols. ed. by Takakusu Junjirō 高楠順次郎, and Watanabe Kaikyoku 渡邊海旭. Tokyo: Taishō issaikyō kankōkai 大正一切經刊行會, 1924-1935.
- Tōhoku Catalogue *Chibetto daizōkyō sōmoku-roku* 西藏大藏經總目錄. Edited by Tōhoku teikoku daigaku hōbungakubu 東北帝国大学法文学部. Tokyo: Meichoshuppan 名著出版, 1970.
- Ueda (Tenzui) 上田天瑞, **1976 (1934)**: *Kairitsu no shisō to rekishi* 戒律の思想と歴史. Wakayama: Mikkyōbunka kenkyūjo 密教文化研究所.
- , **1935**: *Kokuyaku issaikyō: ritsubu 7* 国訳一切經・律部七 Tokyo: Daitō shuppansha 大東出版社.
- VS (Taisho Univ.) The Digital Data of Preliminary Transliteration of the Vinayasutra. (The original Manuscript of VS is reproduced in the Facsimile Edition of a Collection of Sanskrit Palm-leaf Manuscripts in Tibetan dBu-med Script, published by the Institute for Comprehensive Studies of Buddhism, Taisho University, in 2001). From http://www.tais.ac.jp/related/labo/sobutsu/sobutsu_book/data/vinayasutra_trlt.pdf
- Vinayasūtravṛtṭy-abhidhāna-svayākhyāna* (Bapat, P. V., & V. V. Gokhale) P. V. Bapat

and V. V. Gokhale eds., *Vinaya-Sūtra and Auto-Commentary on the Same by Guṇaprabha. (Chapter I-Pravrajyāvastu)*. (Tibetan Sanskrit Works Series 22). Patna: K. P. Jayaswal Research Institute, 1982.

Yamaguchi (Susumu) 山口益 & Funahashi (Issai) 舟橋一哉, 1955: *Kusharon no genten kaimei Sekenbon* 俱舍論の原典解明 世間品. Kyoto: Hōzōkan 法蔵館.

Yamagiwa (Nobuyuki) 山極伸之, 1992: “Konponsetsuissaiuburitsu kendobu no kenkyū (3): Pāṇḍulohitakavastu to Avadānaśatakano kankei 根本説一切有部律犍度部の研究 (3): Pāṇḍulohitakavastu と Avadānaśataka の関係.” *Indogaku bukkyōgaku kenkyū* 印度学仏教学研究 40 (2), 132-137.

—, 1999: “Ritsuzō ni arawareru ajase to idaike 律蔵にあらわれる阿闍世と韋提希,” in: *Jōdokyō no sōgōteki kenkyū (Bukkyōdaigaku sōgō kenkyūjyo kiyō bessatsu)* 浄土教の総合的研究 (仏教大学総合研究所紀要別冊). 35-68.

Yamamoto (Mariko) 山本真理子, 2007: “Śayanāsanavastu no kenkyū Śayanāsanavastu の研究.” Master Thesis, Bukkyō University 佛教大学.

Yamasaki (Kazuho) 山崎一穂, 2011: “Kushēmēndora no bukkyōsetsuwa no kenkyū クシエーメーンドラの仏教説話の研究.” Ph.D. dissertation, Hiroshima University 広島大学.

Yao (Fumi) 八尾史, 2011: “Konponsetsuissaiuburitsu” ‘Yakuji’ no kenkyū: kyōten ‘inyō’ wo chū shin ni 『根本説一切有部律』「薬事」の研究: 経典「引用」を中心に. Ph.D. dissertation, University of Tokyo 東京大学.

Yuyama (Akira) 湯山明, 1979: *Vinaya-Texte*. (Systematische Übersicht über die buddhistische Sanskrit-Literatur, Teil 1). Wiesbaden: Franz Steiner Verlag GmbH.

Appendix

Examples of Correspondence between the *Muktaka* of the *Mūlasarvāstivāda-vinaya* and the *Pini(zhong)Za-pin* 毘尼 (中) 雜品 and the *Yinyuan-pin* 因緣品 of the *Shisong-lü* 十誦律

Topic	the <i>Muktaka</i> of the <i>Mūla-sarvāstivāda-vinaya</i>	the <i>Pini(zhong)Za-pin</i> 毘尼 (中) 雜品 and the <i>Yinyuan-pin</i> 因緣品 of the <i>Shisong-lü</i> 十誦律 (T. 1435 [23])
Quarrels between two monks	§§ 1.1.1-1.1.2	456b10-b19
Question-and-answers regarding male and female ordinations	§ 1.1.3	456b19-b23
The prohibition against performing the <i>poṣadha</i> ceremony outdoors	§ 1.2.1	457b10-b20
The shortened and silent versions of the <i>poṣadha</i> ceremony	§ 1.2.1	457b26-c19
The confession of offenses in the presence of bandits	§ 1.2.2	458b5-c4
The validity of confessing one's offenses to others who have also committed offenses	§ 1.2.5	458b5-c13
The regulation regarding an uncommon way to atone for the <i>saṃghāvaśeṣa</i> offense	§ 1.2.6	458a8-b4
Extension of the period of formal leave during the rain retreat, as well as the proper procedure for the formal act of extension	§§ 1.3.2-1.3.3.1	460a-c18
Animals with impure hides	§ 1.3.3.2	460c19-22
The bedding donated to the Community of monks by King Ajātaśatru that was left by his dead father, King Bimbisāra	§ 1.4.1	460c23-461a11
The property donated to the Community of monks by King Prasenajit that was left by his dead mother	1.4.2	461a12-22
The prohibition against eating crow flesh	§ 1.4.3	461a22-b2
The prohibition against eating the flesh of other animals, such as mules and monkeys	§ 1.5	461b2-27
The authorization for sick monks to administer an enema	§ 1.6.1	461c2-8
The authorization for sick monks to eat various kinds of porridge	§ 1.7.3	462a5-8
The regulations regarding taking sugar water	§ 1.8.1	462a19-b1
The enumeration of monastic practices that may be carried out merely by a mental operation	§ 1.8.2	457c20-26
The regulations regarding the acceptance of invitations to meals	§ 1.8.2	467b7-12
Accessories for eye drops	§ 1.9.4	461c25-462a3
The monastic kitchen	§ 1.9.4	462a3-4
The restriction against monks drinking beverages containing alcohol	§ 1.10.1	462a14-18

A Further Study of the *Muktaka* of the *Mūlasarvāstivāda-vinaya*: A Table of Contents and Parallels

The inedible items that monks can eat to improve their physical condition	§ 1.10.2	462a9-13
The prohibition against taking cloth from a rubbish heap left at a cemetery that has a proprietor	§ 2.1.3	462c21-26
The restriction against monks moving the equipment provided to a specific <i>vihāra</i> to another <i>vihāra</i>	§ 2.1.1	462b19-c5
The prohibition against taking enshrined objects left in a shrine	§ 2.2.1	463a2-6
The prohibitions against monks recommending other monks to offer their three sets of clothing to the Community	§ 2.2.2	463a7-20
The regulations of sharing acquisitions among male novices, female novices, and probationers	§ 2.3.2	464c28-465a3 & 465b26-c1
The regulation of dividing acquisitions between monks and nuns in the case that the number of monks is larger than the number of the nuns	§ 2.4.1	464c28-465a3
A story of Rāhula, to whom sufficient food was not distributed	§ 2.4.2.1	463c22-464a22
A <i>Jātaka</i> of Śāriputra	§ 2.4.2.1	464a23-29
The regulations regarding the Elder Monk's behavior when the monks are to eat meals	§ 2.4.2.1	464b5-6 & 464c27
The <i>Avadāna</i> of Śrīgupta	§ 2.4.2.2	464b8-c24
The regulations regarding a special occasion for collecting donations	§ 2.5.1	465a10-22
The authorization to appoint a monk as the One-in-Charge-of-Donations	§ 2.6.1	465a25-26
The authorization to appoint a monk as the Distributor-of-Donations	§ 2.6.1	465b7-11
The regulation regarding the monastic property that has been removed by monks in the event of danger	§ 2.8.2	463a24-b14
Question-and-answer regarding how to take formal possession of clothes as the "Necessary-Clothes"	§ 3.1.1	466a22-27
Question-and-answer regarding the validity of monks' refusal to accept a formal monastic resolution	§ 3.2.1	466a28-b11
The prohibition against monks smearing fats from fierce animals on their feet	§ 3.4.1	469a9-18
The authorization for monks to let great kings, such as King Bimbisāra, hear the <i>prātimokṣa-sūtra</i>	§ 3.4.2	469a18-24
The authorization for monks to accept the grain fields donated by King Bimbisāra	§ 3.4.3	459c16-19

Question-and-answers regarding the legality of a monk sitting on a seat with an unordained person	§ 3.5.1	466b21-26
The restriction against monks taking away vessels that are being used to contain dyes	§ 3.6.2	467b15-20
The regulations regarding the trees in the monastic parks belonging to the Community	§ 3.6.3	467b20-28
The authorization for monks to accept donations related to Jetavana from Anāthapiṇḍada	§ 3.7.1	467b29-c3
The restriction against monks making seated monks stand up according to the principle of seniority	§ 3.7.2	467b1-11 & 467c3-5
The regulation for monks regarding the cutting utensils that are currently used by other Monks	§ 3.8.1	467a16-23
The regulation for monks regarding the toilets that are occupied by other monks	§ 3.8.1	467a24-27
The authorization for monks to drink impure pond water containing food fragments	§ 3.9.1	459a19-21
The regulations regarding water given by a layman to monks who are traveling in a place where there is no water	§ 3.10.1.2	458c29-459a13
The regulations regarding a pot of water containing curds that is given by cowherds	§ 3.10.2	459a14-19
The authorization for traveling monks to carry food by themselves	§ 3.10.4.1	459a26-27
The regulations for monks to cross a river with accompanying novices carrying the travel provisions	§ 3.10.4.2	459b2-12
The regulation requiring that monks wash their bowls up to three times	§ 3.10.4.3	459b12-14
The regulation regarding a bowl in which oil is floating	§ 3.10.4.3	459b15-17
The authorization for monks to help those who transport the monks' food in a wagon	§ 4.1.1.1	459c20-22
The regulation regarding monks riding in the boat used to transport their food	§ 4.1.1.1	459c23-25
The authorization for monks to help those who carry the monks' food on their backs	§ 4.1.1.1	460a1-3
The authorization for monks to eat meals that were prepared beforehand and left out by lay people	§ 4.1.2	460a10-15
The authorization for monks to eat food that crows have touched with their beaks	§ 4.1.2	460a15-16
The authorization for monks to eat food on which flies have landed	§ 4.1.2	460a17-20

A Further Study of the *Muktaka* of the *Mūlasarvāstivāda-vinaya*: A Table of Contents and Parallels

Question-and-answer: The types of food that may be eaten by monks after being touched by other monks	§ 4.1.2	460a21-24
The regulation regarding monks moving pots containing cooking oils	§ 4.1.2	460a4-6
Question-and-answers regarding the validity of the schism	§ 4.2.1	466b15-20
The restriction against monks wearing the bedding-and-seats of the Community directly on their skin	§ 4.3.1	466c27-467a1
The restriction against monks standing in the rain while wearing the clothes of the Community	§ 4.3.1	467a7-9
The restriction against monks coming close to a fire while wearing the bedding-and-seats of the Community	§ 4.3.1	467a10-12
The restriction against monks going to the toilet while wearing the bedding-and-seats of the Community	§ 4.3.1	467a13-17
The restriction against the monks who stay in a <i>vihāra</i> taking away the necessities provided to another <i>vihāra</i>	§ 4.4.1	466b27-c26
The regulations requiring that monks mark the property of the Community	§ 4.5.1	468b3-14
The regulations regarding furnishings that contain patterns or designs	§ 4.5.2	468b14-20
The regulation requiring that monks accept the fabric items that were used for a dead body in a recent funeral	§ 4.6.1	468b24-c4
The authorizations for monks to return the fabric items to the donor and accept them again when he returns them	§ 4.6.1	468c4-11
The regulation requiring that the Community repay the loan of a deceased monk from a layman	§ 4.6.2	468c12-18
The regulations requiring that monks share sugar canes with novices	§ 4.7.1	469b19-22
The regulations regarding purifying donated fruit with fire	§ 4.8.2	468c19-28
The authorization for monks to accept lamp-wicks	§ 4.8.3	468c29-469a8
The regulations regarding under- and outer-garments	§ 4.10.1	469a28-b12
The authorization for monks to eat food covered with dust, with an explanation of five kinds of dust	§ 4.10.3	469b13-18